THE VVELCH MANS WARNING-PIECE.

As it was delivered in a Sermon in *Shropshire* at the Assembly when the Resolution was agreed upon.

AND

Now published for the good of all her Countrymen in these parts.

By *SHON* ap *MORGAN*.

In the Anti-Prelatian Yeer. 1642. Wherin her gives Kot thanks, that her was no Beshit.

LONDON:
Printed for *Robert Wood*, and *Henry Marsh*.
1642.

MVSEVM
BRITAN
NICVM

THE

WELCH-MANS

WARNING-PIECE.

COot people, tis written in the pook of *Kot*, I cannot tell well where; put her was ſure twas tere, *Viſhilata torata*, tat is much to to ſay in her mutter tongue, *Waſh and pray*, wella go too, ten her muſt liver you teſt out of te pook of *Kot*, her ſaid pefore her cannot tell where, put her was warrant her, her was tere. *Autam* Fater *Atam* was koot old man was warrant her, muſt uſe t'old ſperation pecauſe acree peſt wid te Creek and Eprue, *Atam* fater *Atam* was plaſhe in Paradiſe, *Kots* nown houſe, prave houſe, prave plaſhe; nay her warrant her twas a ſweet plaſhe, were was all manner of prave tings, all manner prave tree, Appol-tre, Pum-tre, Fig-tre, Pere-tre, eye all manner tree; yet *Atam* was fall, eie

and how was *Atam* fall, *Atam* was fall upon *Heva*, and how was *Atam* fall upon *Heva*, for lack of coot take heed ; Terefore take heed how you fall upon *Heva*; tat is, how you fall on your Vences, your prave Guls, your painted puncts ; for take heed to *Viſhilata torata*, waſh and pray, was vvarrant her keep her teſht ſtill. *Heva*, moder *Heva* was plaſht tere too, *Heva* moder *Heva* was ſpy appol on a Tree , a pock on her for her lapour, *Heva* eat appol, *Heva* gave appol to *Atam*, to Fader *Atam* , to deceive koot old man, a pock on her again for her lapour : Coot People take heed of *Heva*, for *Heva* tid teceive coot Fader *Atam*, and all woman do ſtill teceive man,

Terfore her ſay acain and acain, *Viſhilata torata*, *Waſh and pray*, her warrant her keepe her text ſtill.

Lot old Fader *Lot*, was coot old man too, had two Wences, two prettyWences to her Taughters , *Lot* made Witte, *Lot* tid trink Wine, and *Lot* vvas trunk ; and hovv vvas *Lot* tunk, why with tinking of Wine: Coot People take heed of trinking of Wine, tho

its

its ſweet; for trunkenneſſe is a creat ſinne, what tid *Lot* peloved when he was tunke, tid he ſleep, no, her tid lye with poth her novvn Taughters, Opominable ting; nay *Lot* tid get her two Taughters we ſhild, which was very nought; and why tid her ſo, for want of grace, *viſhilata torata, Waſh and pray*, her vvarrant her keepe her Text ſtill.

Taffie, Taffie, her nown Country-man was porn in *Monmouth ſhire*, neer te Creek of te well, vvas firſt man plaid Welch Harp vvas prave King, and *Saul* vvas a mighty King, but *Taffie* vvas vviſe King; yet *Taffie* vvas fell too, and where vvas *Taffie* fell *Taffie* was fell upon *Perſepa*: Ohovv vvas *Taffie* fell upon *Perſhepa*, for lack of coot take heed; terfore take heed *viſhilata torata, waſh and pray*, I warrant her keep her text ſtill.

Shobe that holy and ſhuſt man, *Shob* had muſh Oxe, muſh Aſſe, muſh ſheep, muſh Cowe, muſh Calfe, muſh Camel, creat houſe, muſh ſhimney, yea muſh all things; yet ſhuſt man *Shobe* was fall too, and how was

ſhuſt man *Shobe* fall, te Tiffell took her threw her town, preſt her, and much ſhabs muſh boyl, muſh ſore, muſh all ſickneſſe, a pock on te Tiffell for her lapour, have no cood will remain for te ſhuſt man *Shobe*; Terfore if te ſhuſt man *Shobe* vvas fall, her had need take heed what her do, and what her ſay, *Viſhilata torata, waſh and pray*, I warrant her keep her text ſtill,

Tus you ſee good people, hovv tat *Atam* was fell, *Heva* was fell, *Lot* was fell, *Taffie* was fell, ſhuſt man *Shobe* was fell, ye all was fell; And hovv vvas all fell, all vvas fell from *Kot* to the *Tivell*, from *Heaven* to *Hell*; from *Heaven* tat prave plaſſe, to *Hell* tat foul ſtinking plaſſe: Terfore *Viſhilata torata, Waſh and pray, Her warrant her keep her teſht ſtill.*

Tere are many more in te pook of *Kot* tat was fell too, *Abſolam* was fell, and hovv was *Abſolam* fell, he was fell upon *Damar* his nown Siſter; *Shaul* vvas fell, and hovv to *Idolatry*, a creat deal more vvas fell too, more was fell too, tat her cannot tell, put tey pe in te pook of *Kot*, and her ſaid pefore her cannot where, put tere tey be bers

ſure

ſure; *Viſhilata torata, waſh and pray, her warrant her keep her teſht ſtill.*

Prethren and *Siſters*, her hope tat none of you wil pe offended at her preachment and ſay her ſpeaks vvell put her vvords and actions agree not: her cannot ſhuſtifie her ſelf, her was likewiſe fall too, and her was have creat many faults; put her cive Kot tanks, her has alvvays pin coverned py a cood ſpirit, and my Toctrine hath civen cood content unto moſt of you: Her has not pin proud tat ye all know, her might have pin (a)beſhit, tat her kiffe *Kot* tanks her had more crace, and kad rather make a preachment here in a Tub, den in the Tower: Terefore her ſhall make uſe of her teſt, and *Viſhilata torata, waſh and pray, tat her come not in tat place, her warrant her keepe her Teſt ſtill.* But her muſt now come to make ſome nſes.

Peloved People you muſt firſt take heed of curoſity, or her will pe trown out of Paradice, out of dat prave plaſſe, dat ſweet plaſſe. *Viſhilata torata, waſh and pray her warrant keep her teſht ſtill.*

Secondly, Take heed of peing tunk for fear

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fear dat te *Tiffel* catch her, and ſo her neve
come acain to ſee her Friends and Coun
trymen. *Viſhilata torata, waſh and pray her warrant her keep her teſht.*

Thirdly, take heed of whoring, for tat is a creat ſinne, and will pring you to te Tiffell, put *Viſhilata torata, waſh and pray, her warrant her keep her teſht ſtill.*

Ter!ore cood people take heed, and tink of her preachment, and contemn not te advice of te man of *Kot*; for if her do, Kot will plague her in tis World, and in te World to come. *Viſhilata torata, waſh and pray, her warrant her keep her teſht.*

Tus peloved her may ſee wat creat danger tis to pe tunkerds, horemaſters, and inteed to be nought: pe cood fellowes, put not tunk; love woman, put not hores; live honeſtly and Cot wil pleſſe ye. So for tis time her has tone; for her tink tat Tinner is almoſt ready, to which Kot pring her for mercy ſake, *Amen.*

FINIS

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AN ABSTRACT FROM YORKE

OF SEVEN DAYES PASSAGES,

From the twenty-fourth of *June* to the first of *July*.

Also a Letter to a Friend in *London* from YORK the first of *July*.

LONDON
Printed for *Benjamine Allen* in *Popes-Head Alley*.
1642.

AN ABSTRACT FROM YORK, Of seven Dayes Passages,

From the twenty-fourth of June *to the first of* July.

Friday the 24th of June.

FRiday night an hundred and sixty Troupers were sounded out (Mr *Henry Hastings* being come in Post before) all were ready within two houres, neare fifty went to *Tadcaster* that night, the rest sate on Horsebacke in *Petergate* till their Order came and Commission, when they had stood an houre or more were dismissed till Saturday morning; that morning dismissed till Munday; we heare that Master *Hastings* is made High Sheriffe of *Leicester-shire*.

Saturday the 25. of June.

WE heare new Lievtenants are chose for severall Counties, and Justices of the Peace put in place of the malignant sort, that are ready on every occasion to frame Petitions for the King to goe to his Parliament. Also that a Petition from Bishoprick, another from out of the North Counties are framing to his Majesty for the same end. We also heare of 16. pieces of Ordnance from *Carlile* and *Barwick*, that are comming for *New-Castle*, and that *Carlile* should be fortified, of which we are not sure: two

two Proclamatiõs this day were proclaimed on the pavement, one for Com: of Array, the other for safe passage and free for horse, arms, moneys, Letters, & other things. We heare some Letters were opened that came by last Post, but this, at *Doncaster*, in the Post Packet, as Sir *Charls Lucas* for one; the Cavaliers went out this morning: this afternoone Sir *Hugh Bethell* acknowledged his errour, and was accepted, and kissed the Kings hand.

Sunday the 26. of June.

MAster *Hastings* went Post away; at night the Parliaments Answer came to his Majestie, concerning his Answer to the *Yorkeshire* Petition, I heare ten or eleven thousand hands are already come to the Protestation; many of our Aldermen subscribing it, this night came in the Earle of *Merleborrow*.

Munday the 27. of June.

MUnday the Cavaliers had not command to goe, the reason his Majestie desires not to spill bloud, this day the Archbishop of *Yorke* was installed, he was met by Doctor *Stanhope* and Doctor *Hodgson* at the North gates of the great Church, with all the singing men, Querristers Parrator with his Mace, three Sextons with their severall silver staves or maces, and they sung before him into the Chapter-house, staying a while there, they came out and went with singing into the Church where prayers & Sermons are: much wine went into the Vestry against all were done, the manner I know not of his instalment, my time suffered me not to stay: some of the Justices put out of the Committee, I heare is Sir *Edw: Rhoade*, Master *Hammon*, Master *Stockdale*, Master *Farrar*, Master *Marwood*, &c. This night one of the Kings Guard comming late from Court through *Petergate*, three Cavaliers had a wench, they all drew upon the Kings servant, who is almost slain,

his ſcull cut ſore, one of his cheeks and eares cut off, but ere that was done, he had wounded every one of them, they have this morning been all with the Captain of them which is the Earle of *Canoune*; they ſeeme to be much diſcontented at the uſage of their fellow, Captain *Daniell* is one.

Tueſday 28 June.

WE hear, one of the Kings Pinnaces is taken by two of the K. and P. ſhips, all the Letters are ſent up to *London* but thoſe of the Q. to the K alſo a ſhip hired to go out with Letters, being to agree with the maſter, ſome Mariners told one of the K. and P. ſhips lying without who moved not till ſhe came out, then ſeiſed on her, laid the Maſter in the billows to cauſe him confeſſe where the meſſenger and Letters was; at laſt one of the ſhip ſwore he was not far there was ſo ſtrong a ſmell of Musk, after ſearch by the ſent, they found him in a dry barrell, the Letters I think are ſent up; this day the E. *Carnarvan* and, as is reported, other two went from hence, what their buſineſſe is you will hear: it is thought to equall your 1500. horſe that is fam'd you have ready.

Now I ſpoke with Mr. *Abbot* one of the two of the guard which was aſſaulted, who tells me the paſſage thus, Mr. *Kidwell* and he coming through Petergate at 11. a clock at night, *Kidwell* had not his coat on: *Abbot* had, 7. Cavaliers of which two of them, the one was Captain *Daniel*, the other Captain *Kinſman*, and other five their names unknown yet, with their ſwords drawn, ſwore they were cowards and ran upon them, *Kidwel* entreated them, Gentlemen what do you mean, I pray you forbear, we are the Kings ſervants going to our lodgings; *Abbot* intreated the like: upon which they put up their ſwords and went into their lodging, which was a Tailors houſe

one

one *Kitchingman*, ſo theſe two of the guard did but talk together to bid one another good night, the one being cloſe to his lodging; the Cavaliers looke out at them, and all ſeven ran upon them calling them drunken roogues. *Kidwell* intreated them that if he muſt needs fight, that either they would but one or two come upon him at once, but they let drive at him, fourty blows at leaſt paſt on either ſide ere any fell, at length foure being on *Kidwell*, and three on *Abbot*, they fell once or twice; & while *Kidwell* was down, ſtrangle the roogue ſaies one, I will mark him ſaies another; foure ſore cuts he hath in his ſcull, his cheek almoſt cut off, his dublet coller on the back-ſide cut to the back, his hat cut a long cut on the backſide, a ſtrong Dutch hat, we think he had ſix ſtrokes at leaſt behind, that ſped being down, he cried, Gentlemen, ſave my life, do not murther me: the other with 3. Cavaliers was down, one had his thigh over the other upon him, being hot felt no hurt, nor indeed had much, a ſtroke on the ſide of his brow, either with their ſword pummels or a kick with their foot, his noſe broke, his band torn, both band, head, cuffs, hat within, and his hair upon his head, and his cloths all blood, his red coat ſaved him ſomething; by this time a candle was held out, by that means they got *Abbots* ſword and took it away. Then the Cavaliers got away into their lodging, where it is obſerved and notoriouſly known, that Papiſts and popiſhly-affected people lodges, and the maſter of the houſe ſaith that they are the Kings faithfulleſt and beſt Subjects, Sir *Tho. Metham* lodges there: up the two men got, *Abbot* got him to his lodging, got one *Mathews* a Surgeon to look on his wounds, and to ſew up his wounds on his head and cheek, raiſed the Conſtable, came into the houſe to demand his ſword, Captain *Damel* had it and his own

in his hand, flouriſhed his own ſword at him, but all ſwore God damne them if they run not him through that ſtaied, and drove *Abbot*, the Conſtable and the watch out of the houſe, and ſaid they would anſwer what they had done the next morning; and for his ſword he would deliver it to his Captain, which is the E. of Canoun, it is beleeved not one of the ſeven but is ſore wounded: next day which was this, Captain *Kinſman* is *non inventus*, but *Abbot* ſaw his ſword at the houſe, though he could not have it; being at our Miniſter, a gentleman told him openly, Sirrah how dare you come abroad?, Sir, ſaies he, I wronged none, nor gave any bad language. But ſaies the other, you had beſt keep your chamber, elſe I will make you. Mr. *Kidwell* I beleeve will not live. To day many went to their Captain *E. Canoun* about it, I hear by ſome his Majeſtie had rather given 5000. l. then his Cavaliers ſhould ſo have behaved themſelves, he is too good for ſuch bloody men to be ſo neer him. To day my Lord Maior hath had the examination of the whole, of which I aſſure you this is a true relation as any can give you, coming from one of the parties own mouthes, *Kidwels* left hand neer his little finger had a collop quite cut out, cut and bruiſed his fingers, and knuckles ſore; but before thoſe men came through the ſtreet, theſe Cavaliers had beaten a Knights footman, and with one blow almoſt cut quite off all his fingers on one hand. A moneth ſince out of this *Kitchingmans* houſe where theſe Cavaliers lodge, was a Piſtoll diſcharged in *Richard Pagets* chamber over againſt them, the bullet broke the window, went through the curtain, and the impreſſion to be ſeen on the ſealing; alſo now we hear the gentry of Yorkſhire hath a countermand not to come. This afternoon all the Nobles were commanded to attend His Majeſtie at Court, which they did

did. Our famous Sir *John Penningtons* name will not long lie hid on the Land as it thought.

Wednesday 29 June.

WEdnesday was our Fast, and a fair day, so t'was not kept by some, nor by the most, the Gentrie came not in, but we hear are to come next week. This day the King wished all his Nobilitie to ride out with him in the afternoon, but after had some businesse that hindred him. This day, if I be rightly informed, was Captain *Duncom* made Knight and Barronet. This day went Lieutenant *Jervis* out poste to fetch in 100. horse, also that the two parties of the guard that were hurt is not likely to have any great damage, for the Prince Electors servant was one against them, the man is yet alive, a world of the Gentry come in, the K. answer to the Propositions came out to day, & is to be read in Churches on Sunday.

Thursday 30 June.

THursday the King and his Nobility met at afternoon, the businesse we are not worthy to know, but in defence of His Majesties Soveraignty; you will find himself and many others to spend their lives, and have a Message I beleeve ere this of it. Sir *John Pennington* is gone to Sea. The gentry is to come in on Wednesday or Thursday next. I beleeve our high Sheriffe is at a straite; desires to do legally, but without hands at a point in law cannot be sure.

Yorke the firſt of *July*, 1642.

SIR,

LOve and ſervice remembred, incloſed I ſend your friends obſervations, if they be right it is his dutie, if not, it is his paines; he alſo renders his ſervice to your wife and ſiſter: for paſſages here, our Countie is halfe divided, what will be done on Wedneſday we know not, for the Iuſtices that are Round-heads, they are expelled their Commiſſions; For the *Militia*, here it will not be obeyed, nor dare any here ſpeake in defence thereof.

Indeed we are exceedingly diſtracted, feares of plundering are upon us; the King is as reſolute in his way, as any on the earth, our intentions and preparations are conſtant and reſolute; *Digbie* is expected, &c. *Pennington* we thinke will proſper in that he is to doe; what to doe with what we have we are ſtudying, for truth is, we thinke delay which you practiſe, will bring *Yorkeſhire* to be quite againſt you. Fare you well.

C. R.

FINIS.

THE KING OF 3

DENMARKS RESOLVTION

CONCERNING

CHARLES

KING OF GREAT

BRITTAIN

Wherin is Declared His Determination for the setting forth of a fleet towards *England*, wherein the Lord *Digbie*, *M. Piercy*, and Secretary *Windebank* are present, being now ready to lance forth.

Read in the audience of both Houses of Parliament. June 29.

With the Copy of a Letter which was read in the Dutch Church on Sunday last, being the 3. of *July*, concerning the Escape which the Queen would have made from *Holland* to *Yorke*, unknown to the States, and the Parliaments Resolution concerning the L. *Strange*.

Ordered that this be Printed and published.

Hen. Elsing. Cler. Parl. D. Com.

July 5. Printed for J. TOMPSON, and A. COE, 1642

DENMARK'S

RESOLUTION

CONCERNING

CHARLES

KING OF GREAT

BRITTAIN

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[illegible] Printed for J. Thomas, and A. Coles, 1642

Newes from Denmarke.

GReat are the Diſtractions of *England*, and many are the Miſeries which are like to enſue and befall this Kingdome; unleſſe a ſudden Alteration of Unity and Peace be knitted betwixt the Head and the Body, for want of which, this Kingdome is like to ſuffer, and will be become a ſcorn to forreign Nations.

The Kings Majeſty hath declared, that unleſſe the *Parliament* will give him Juſtice againſt Sir *John Hotham*, and divers others which have not obeyed His ſpeciall Command, He will loſe His Owne Life in Defence therof.

O what a ſad and lamentable Ditty is this to ſound in the Ears of the poore ſubject, *That His Majeſty is intended and fully Reſolved to take Armes againſt His Parliament, whoſe vigilancie and care hath alwayes bin very great, both for the defence and ſafeguard of His Majeſties Royall perſon, and the Peace and Liberty of the poore Subject, not having the leaſt thought of taking His Majeſties Honour and Dignity from him, but to eſtabliſh and enact it farre greater then any of his Predeceſſours ever had.*

But his Majeſty being incenſed againſt them by the Evill Counſell which are now lurking about his Royal Court, hath ſet down his full Reſolution and intention to ſet up his *Standard* neer *Now caſtle*, vowing to have Juſtice againſt thoſe which did oppoſe His Sacred Majeſty, keeping him forth by violence from entring into his own Town; which His Majeſty took to be a great Affront againſt His Royall Perſon, and a great Diſgrace throughout the World to His Royall

rogeny. Wherfore he having ſet downe his Reſolution againſt the ſaid Parties, that Juſtice ſhall immediatly proceed againſt them, which if it be denyed, His Majeſty hath vowed He will take them by force, or elſe loſe his own life therin, being reſolved to adventure His Royall Perſon in ſuch an Honourable Enterpriſe.

Moreover, His Majeſty ſent about 1000 men into *Newcaſtle*, the information and Report wherof were related to the High Court of *Parliament*, it is thought that His Majeſty is Reſolved to ſet up His *Standard* there, if any ſuch occaſion be.

Nevertheleſſe, his Majeſty doth Declare, that if the Parliament will revoke their former Orders concerning all Leavies, and the diſpoſing of the Militia, and give His Majeſty Juſtice againſt thoſe that detain his town and Fort from him, he is content to lay down his Armes.

It hath bin a long while reported, that the *Dones* hath bin divers times comming to Aſſiſt His Majeſty, yet it hath

pro-

proved false and contrary; But now it proves too true.

For it is credibly reported, that the King of *Denmark* having received intelligence from His Majesties Court at *York*, the Differences betwixt His Majesty and the *Parliament*, and that the King were Resolved by force of Arms to take Justice against Sir *John Hotham*, and the rest of those which would not obey His speciall Command, the King of *Denmarke* taking it into consideration, making His Counsell acquainted with it, thinking that it would bee an ingratefull part of Him not to assist His Majesty with what Forces he could conveniently raise, Hee referred it to His Counsel, and after some Debate, they concluded that there should be a fleet forthwith Rigged and prepared to be sent with all speed towards the Coast of *England*, but to what end is not yet known.

The which Tydings upon the 1. *of July were brought to the Honourable Court of Parliament, where it was reported and read in*

the

the Audience of both Houſes, informing that there was a great Fleet of Ships which lay at Dunkirk ready prepared to lance forth with Men and Ammunition, and all other things belonging to Warre, which are intended to come for England, and that the Lord Digbie. M. Piereie. Secretary Windebanke, and others that are Delinquents are comming with them, but what their Deſigns are is not yet knowne, God grant that they may all turne for the beſt.

The Copy of a Letter which was read in the Dutch Church on Sunday laſt, being the 3. of July, 1642.

ON Sunday laſt, being the 3. of July, there was a Letter read in the Dutch Church, which came from the States [illegible] had provided divers ſhips for to tranſport her Majeſty and the reſt of her Followers to *York*, they being all in readineſſe, tarrying only for wind; all which were unknown

to

to the States: but they hearing of it, sent immediatly a Commission & Command for the stopping of her Journey; Declaring, that if Her Majesty would be pleased to be transported towards *London*, they would to the utmost of their power ayd and assist her, but for her Journy towards *York* they would not give their Consents.

It is ordered, that the Lord Strange be required to deliver that part of the Magazine of the County of Lancaster *into the hands of the Deputy Lieutenants.*

Ordered, That this be printed and published.

John Brown Cler. Parl.

ON Sunday last being the 3. of July, there was a Letter read in the Church, which came from the States

FINIS.





A true 4

RELATION

Of the

TRANSACTION

Of the Commands of both Houses of Parliament in the execution of the *Militia* in the County of Leicester.

By the right Honourable Henry *Earle of* Stamford, *Lord Lieutenant of the ſaid County. The honourable the Lord* Ruthen, *Sir* Arthur Haſelrigge *Knight, Deputy Lieutenants, and others ſubſervient to the ſame Commands.*

Performed in the Towne and County of *Leiceſter* aforeſaid, before and upon Wedneſday the two and twentieth of June 1642.

With the Votes of both Houſes of Parliament, diſſanulling his Majeſties illegall Commiſſion of Array.

Ordered by the Lords and Commons in Parliament aſſembled, that this execution of the *Militia* for *Leiceſter-ſhire*, with theſe Votes, be forthwith publiſhed in Print. *Ioh. Brown Cler. Parliam.*

LONDON, Printed for *George Lindeſay*, and for all thoſe who truly love and honour the King and Parliament, and deſire their Amity and Unity. July 5. 1642.

RELATION

Of the

TRANSACTION

Of the Commands of both Houses of PARLIAMENT in the execution of the Militia in the County of Lancaster.

By the right Honourable Edward Lord Stanley Baron of Stanley, Lord Lieutenant of the said County. The honourable the Lord Rich, and Sir Thomas Middleton Knight, Deputy Lieutenants.

Performed in the Town and County of Lancaster.

With the Votes of both Houses of Parliament, thereunto annexed.

Ordered by the Lords and Commons in Parliament assembled, that this execution of the Militia for Lancaster, with their Votes, be forthwith published in Print.

Jo. Browne Cler. Parl.

LONDON, Printed for Those who truly love and honour and defend their Army

A Relation of the execution of the Ordinance of Parliament touching the Militia.

ON Saturday the fourth of June the Earle of Stamford came to Leiceſter, where his Lordſhip iſſued out his warrants to all the head Conſtables to ſummon all the Trained, and deſired all the private men within their ſeverall diviſions to appeare before him, or his Deputies at the Towne of Leiceſter on Wedneſday following. Afterwards the very ſame Saturday, came a meſſenger from Yorke with a writ to the high Sheriffe, to ſend forth his Majeſties Proclamations to the contrary. Notwithſtanding the warrants being ſent out by the head Conſtables, the Countrey came in, both Trained Souldiers, private men and Volunteers, farre beyond expectation, who generally declared themſelves for the King and Parliament.

But the ſaid Earl, thought fit again the week following to appoint the five companies of the Trained Bands to appeare ſeverally in ſuch convenient places as might be moſt for their eaſe, and leaſt chargeable, and thereupon they came.

The firſt on Tueſday, June the fourteenth, to Broughton-Aſhley, where appeared above an hundred Volunteers, and the Trained and private men, all ſave onely out of one diviſion, the head Conſtable thereof being perſwaded by the Parſon of the Towne, where he lives, refuſing to ſend out his warrants; and yet out of that diviſion, the Trained Souldiers and private men in many Townes came in without watning.

The ſecond, on Wedneſday at Kibworth, where there was a very good appearance, except ſome of the Clergy, with above an hundred Volunteers.

The third, on Thurſday at Melton Mowbray, where they made a generall appearance.

The fourth, upon Friday at Ruinborough, where the appearance was very good, conſidering how many great Papiſts and ill affected people live thereabouts.

The laſt, on Munday at the Coptoake, there was a generall appearance of the Trained and private men with two hundred Voluntiers at the leaſt. And in every one of theſe places, very many of the Countrey men came to the ſaid Earle, and deſired him to helpe them to armes for their owne defence, and the publicke ſafety.

And after his returne home from that daies Muſter, he was advertiſed that *Richard Hamford*, Sir *John Bale* Knight, *John Fate* Eſquire, had prevailed with Mr. Major of Leiceſter to ſet a guard upon the remainder of the Magazine left at that place, and that one of that worthy Gentlemans ſervants ſhould watch the ſame, together with divers deſperate fellowes of that Towne; the Earle repaired thither, accompained with the Lord *Ruthen*, Sir *Arthur Haſelrig*, Mr. *Thomas Bramour*, and divers other Gentlemen of good worth in that County, and commanded the Major to remove away the remainder of the Powder, Match and Bullets, and put it into a place of more ſtrength and ſafety.

But on Wedneſday the fifteenth of June, as the ſaid Earle returned from Kibworth, he heard at Leiceſter that Mr. *Henry Haſtings* Eſquire, was immediately before come thither from Yorke with a commiſſion of Aray. So the ſaid Earle having firſt given advertiſement thereof to the Parliament, removed very early the next morning a great part of the Magazine from the Towne of Leiceſter for more ſecurity to his owne houſe. That day being Thurſday, Maſter *Haſtings* cauſed the under Sheriffe (in the abſence of the high Sheriffe) to ſend forth warrants in the high Sherifles name, to the whole County, as well Trained Souldiers, private men and the Clergy ſhould come to Leiceſter according to his commiſſion, there to be muſtered upon the Wedneſday following.

In the interim, the ſaid Earle having notice given him from divers perſons, of many menacing words caſt forth againſt him, tending to the hazard of his life, and deſtruction of his houſe; on Munday the ſaid Earle ſet a guard about his houſe of an hundred and fifty of his neighbours, tenants and ſervants, who hearing the report, came and offered themſelves to doe him ſervice, whom he maintained at his owne charge.

On Tuſeday early in the morning a meſſenger from the high Court of Parliament, did attach the under Sheriffe for ſending forth warrants by vertue of the commiſſion of Aray, and with a ſufficient guard carried him away to the Parliament.

In the afternoone Maſter *Haſtings* being newly returned againe from Yorke, came to Loughborough, and hearing that the under Sheriffe was gone, ſent out againe other warrants himſelfe to ſummon all the Townes neare his abode to come to him at Loughborough betimes the next morning. & being the Maſter of certain Cole-mines he cauſed all his horſes belonging to the engines, to be in a readineſſe, and there raiſed about one hundred Collyers out of Darbiſhire, whom he had armed with Pikes, Muskets and Calivers, and few or none of the Trained Bands comming into him, he aſſembled his friends (many of them Papiſts & ſuch others as are ill affected towards the proceedings of Parliament) at Loughborough on Wedneſday morning, where, and at Aſhby-de-la-zouch he bought up all the powder and old troopers ſadles that on the ſuddain could be got: when all were come in together, he made proclamations that whoſoever wanted armes ſhould be furniſhed from Garradon Abbey, and other Popiſh places, as is credibly reported, and ſo they marched with drums and colours towards Leiceſter, eight miles diſtant, himſelfe ſtill marching before them when they came neare a Towne.

Within three miles of the Towne of Leiceſter, he cauſed powder, match and bullets to be delivered to every Muſketier, and commanded by a Sergeant that every man ſhould charge with powder and bullet, which was done immediately, and match

 lighted

lighted, and ſo himſelfe marched in the head of them into the Towne of Leiceſter, and commanded they ſhould not diſcharge till the word of command was given.

The Earle of Stamford having intelligence of his march by Scouts which he ſent abroad, might have laid his ambuſcado, and by the advantage of the way have cut them all off, for the ſaid Earle was furniſhed with about an hundred and fifty Muſketiers and ſhot, and twenty good horſe well mounted with carabines and piſtolls, beſides the neighbouring Townes came running in, offering their lives and fortunes at his diſpoſe, and in effect, the whole County ready and willing to have beene raiſed at his command.

The provocations were great from Mr. *Haſtings*, and his troops conſiſting of horſe as well as pike men and musketiers, who gave out by the way (to the terror of the people that came affrighted and gave intelligence to the ſaid Earle) that they would fetch away the Magazine from him, fire his houſe, have his heart bloud, and never leave him till they had made him turne up the white of his eyes. Yet the ſaid Earle choſe rather to ſtand upon his guard at home, then to ſally out and levie a warre, well weighing with himſelfe the miſery that might have enſued, not to this County alone, but to the whole Kingdome.

When Mr. *Haſtings* and his company were come into the field, but not in the place where by the warrant he had appointed the Countrey to meet (very few of the Trained Bands obeying that ſummons) having made a ſpeech, and therein pretended his affection to his Countrey, that he had not a Papiſt in his company, and that his deſire was to avoid the effuſion of bloud, he began to read his Commiſſion of Aray.

Thereupon the high Sheriffe cauſed the Votes of both Houſes of Parliament to be read, wherein his Commiſſion was voted illegall: So a Meſſenger from both Houſes of Parliament did preſently attach him as a delinquent, as alſo ſome others of the Commiſſioners that were preſent with him, by vertue of a Warrant from the

high

high Court of Parliament. Then notwithstanding his foresaid Oration, divers of his Company both horse and foot did cock their Match and draw out their Pistolls, and presented them towards the high Sheriffe: Master *Hastings* and the rest being much danted at the unexpected courage and spirit both of the high Sheriffe and the Messenger, said after they had executed his Majesties Commission they would appeare at the Parliament; but the horse pressing upon them (consisting chiefly of the foure delinquents their Captaines, Officers, and Servants, with others, Papists and unknown persons, rescued them, and shot at the Messenger, and two Butchers of Leicester throwing Mr. *Hastings* on horseback, he drew out his Pistolls and marched directly with the rest of his company to his Inne, and shut up the Gates.

The Earle of Stamford hearing of the Rescue, sent some of his Servants to Leicester, to give command to every man that had any Souldiers in his house to seize their Armes when they were asleep. In the meane while Master *Hastings* and the rest hearing what men the said Earle had in a readinesse, and apprehending that Mr. Sheriffe might require his aide, did all thereupon very fairely runne away that night at a leven of the clock. So it hapened that all or most of their Armes were seized upon according to the stratagem proposed, and are now remaining at the dispose of the said Earle of Stamford, the which shall bee imployed as both Houses of Parliament please to command.

It is to be remembred that Mr. *Hastings* had his man at Leicester ready upon the comming downe of the Earle of Stamford to carry him word, and that hee immediatly posted away to Yorke, and brought back with him Proclamations, which he dispersed about the Country, writing himselfe upon the backside in the nature of a warrant that it was to be conveyed from towne to towne, and published in every place.

That the day before the Country was to come in, that he came himselfe to Leicester & Master Major and the Aldermen being met in the Towne Hall to advise about the appearance of the trained

ſoulders in the Towne (which Maſter Major promiſed on Saterday before ſhould come in, if the Earl of Stamford would grant him a warrant which was granted) Maſter *Haſtings* came to the Hall, and ſent for Maſter Major from his brethren, and ſo changed his reſolucion that hee utterly refuſed to iſſue out any warrants, for which Maſter *Haſtings* ſince hath procured a letter of thanks from the King to the Major.

Notwithſtanding the backwardneſſe of the Major, about 100. men, many of the Majors Bretheren, and of the Company of the Burrough, with others well affected to the King, Parliament, and Kingdome, and the ſafety of them, came as volunteers well Armed, and many others offred in a ſhort time to provide themſelves with Armes, to be ready at the next Summons of the Earl of Stamfords to be trained and exerciſed.

Die Sabbathi 18. *Iunii* 1642.

Reſolved upon the Queſtion by the Lords and Commons aſſembled in Parliament.

THat this Commiſſion of Array for Leiceſter is againſt Law and the Liberty and property of the Subject.

Die Lunæ 20. *Iunii*, 1642.

Reſolved upon the Queſtion, &c.

THat all thoſe that are Actors in putting the Commiſſion of Array in execution, ſhall be eſteemed as diſturbers of the peace of the Kingdome, and betrayers of the liberty of the Subject.

Iohn Brown Cler. Parliamentorum.

A NARATION

Of the Service performed by *Iohn Chambers*, and *James Stanforth*, by command of both Houſes of *Parliament* touching the *Militia*.

ON *Saturday* the eighteenth of this inſtant *June*, 1642. they received at the riſing of the Houſe of Commons their warrants againſt the ſeverall Delinquents therein named, viz. *Henry Haſtings* Eſquire, Sonne to the Right Honourable the Earle of *Huntington*, *Henry Haſtings* of *Humerſton* Eſquire, Sir *Richard Hanford* Knight, Maſter *Pate*, Sir *John Bale* Knight, and Maſter *Gregory* the Under-Sheriffe of the County of *Leiceſter*.

On *Munday* the 20 of the ſaid Moneth, they came by eleven of the clocke in the morning to *Broadgate*, in the ſaid County, to the Houſe of the Right Honourable the Earle of *Stamford*; where they were informed that his Lordſhip, together with the Lord *Ruthin*, and Sir *Arthur Haſlerigg*, were training of Souldiers at a place called *Copt Oake*, three myles diſtant from the Lord *Stamfords* houſe, where the ſaid *Chambers* and *Stanforth* waited till the evening, when they returned from the Muſter, and preſently tooke horſe as the Lords, Sir *Arthur Haſlerigg*, and others then preſently did, and waited on them to the Town of *Leiceſter*; where they attended the ſaid Lords: and Sir *Arthur Haſlerigg*, who received information that Sir *Richard Hanford* had prevailed with *Thomas Ruddier* the Maior there, to ſet a Guard on the remainder of the

Magazine, and they having ſent for the ſaid Maior and Juſtices of the ſaid Town of *Leiceſter*, removed the ſame from the South-gate into a ſtrong Tower called *Newarks-Gate* neere the Town; by the approbation of the ſaid Maior, and Juſtices who were then preſent that evening, and the next day they waited for further command from their Lordſhips, and Sir *Arthur Haſlerigg*; who being at *Leiceſter*; where they heard that Maſter *Henry Haſtings*, ſir *Richard Hanford*, and others, intended to come in a Warlike manner againſt them the day following being *Wedneſday*, the 23. of the ſaid *June*, after the Lords, and Sir *Arthur Haſlerigg* had fixed the Votes of both Houſes on the In-Gates, where they the ſaid Maſter *Haſtings*, and the other Delinquents were to lye, and had done what was poſſible in the buſineſſe for the time preſent. About nine of the clock in the morning they departed to the Lord *Stamfords*, leaving the ſaid *Chamlers*, and *Stanforth*, together with one *Thomas Horton*, one of the ſaid Sir *Arthurs* ſervants at *Leiceſter*, to wait on the ſaid High-Sheriffe *Archdale Palmer* Eſquire, to mannage the buſineſſe, as the Sheriffe and they were required.

On the *Wedneſday* aforeſaid, about eight of the clock in the morning, the High-Sheriffe came to *Leiceſter*, attended on by men Armed with ſwords and javelins to keep the Kings Peace there; that being in an Inne called the *Hearon* in *Leiceſter*; the ſaid *Chamber* ſaw a Barrell brought in by a Porter, which he deemed to be Gunpowder, which doubts to ſatisfie, the Porter was examined: whereupon he confeſſed, the Barrell was filled with Gun-powder, and that it was ſent thither by Maſter *Andrew Hanford*, Son to the ſaid ſir *Richard Hanford*; which Powder, the High-Sheriffe then ſeized upon, by power of an Order of the Honorable Houſe of Parliament, Dated the eleventh day of *June* aforeſaid.

That about ten of the clock the ſaid day, one Maſter *Walter Haſtings* mounted on a Bay ſtone-horſe, with a great ſaddle and Petronels, in a Warlike manner Rid into the yard of the ſaid Inne, and with him the Lord *Lovelace*, and one Maſter *Killegrew* (as they were informed) who traverſing up and down the ſaid Yard on horſe backe, the ſaid *Walter Haſtings* ſwore that he would eat up the Lord *Stamford*;

Stamford; to which one of the ſaid gentlemen replied, leave one bit for me, or to the ſame effect; and then the ſaid *Haſtings* made a ſhort diſtracted ſpeech to the people ſaying: What, my friends and countrymen, ye ſtand for the King and the *Haſtings*, who have ever been true to the Crown: The people anſwered, we are all for the King and the Parliament. Then the ſaid *Haſtings* required the ſaid Sheriffe to read His Majeſties Proclamation, which (with an oath of God damn him) he the ſaid *Haſtings* ſwore the Sheriffe had received; Whereunto the Sheriffe modeſtly replied, it was not true; which done, he the ſaid *Haſtings* departed, and the reſt of his company, in an outragious and uncivill manner, ſwearing and curſing as they rid out of the ſaid Inne.

About two of the clocke of the ſame day, they the ſaid High-Sheriffe, *Chambers*, and *Stanforth*, had intelligence that the ſaid Delinquents, or moſt of them, with all their Troops and Foot Souldiers, to the number of about 300, were met in a Commou or green, called the Horſe Faire neere the ſaid Town, whither they repaired, attended on by the ſaid Sheriff, men on Foot, and found the ſaid Parties there, met ſome of them on great Horſes, with Petronels, and the reſt Armed with ſwords, Muskers, Caleevers, Pikes, and Halberts.

Maſter *Henry Haſtings*, alighted and told the Sheriffe, and the reſt; he was come thither to execute his Majeſties Commiſſion of Array, to himſelfe and others, then granted for that County, and then tendered to the ſaid Sheriffe two bundels, the one of Proclamations, the other of books, with an impoſition on the Sheriffe to read and publiſh the ſame; Maſter *Haſtings* ſwearing, he was the Kings body and Soul; and the ſaid Sheriffe being often and very uncivilly preſſed by the ſaid Maſter *Haſtings*, to read and publiſh the ſaid Proclamations, made this anſwer: I cannot performe His

Majeſties ſingle commands, till I have acquainted the Parliament therewith, nor do any thing contrary to their Votes, I am for the King and for the Parliament, (and if I periſh, I periſh.) Whereupon the ſaid *Chambers* produced the laſt Votes of both Houſes concerning the illegality of the Commiſſions of Array, and read the ſame plainly and openly, endeavouring thereby to let the people hear them ſo read. And likewiſe read the laſt Declaration of both Houſes concerning the Militia, concluding with theſe words; God ſave the King and Parliament: which words the people plauſibly reiterated (except the ſaid *Henry Haſtings*, who (as before) againe ſaid, he was the Kings body and ſoule;) and then and there the ſaid *Chambers* drew forth the Warrants of both Houſes, and intreated the peoples ſilence, read them openly, and called the Delinquents Maſter *Henry Haſtings*, Sir *Richard Hanford*, Sir *John Bale*, Maſter *John Pate*, they being then and there preſent and within hearing (as the ſaid *Chambers* was informed) requiring them at their utmoſt perils to yeeld their obedience to the power of the ſaid Warrants; and the ſaid *Chambers* required the Sheriffe to keepe the Kings peace, and to be aiding and aſſiſting unto him the ſaid *Chambers* in this due execution of the ſaid Warrants. To prevent and utterly hinder the due execution whereof, the ſaid Maſter *Haſtings* began to read the Kings Commiſſion, which being in Latine, and he not being ready therein, did there indevour to comment upon the meaning thereof in *Engliſh*, which being altogether then unable to doe, one Maſter *Edward Palmer* the Towne Clarke of *Leiceſter*, tooke the ſaid Commiſſion out of his hand, ſaying, it ought to be read, who read it in Latine, to which moſt of the people gave eare, but anſwered nothing. That done, the ſaid *Chambers* laid a ſtrict command on the ſaid Sheriffe to have a ſpeciall care of the

ſaid)

ſaid Delinquents, and required them likewiſe to obey: which words the ſaid Sir *Richard Hamford* hearing (being very neere to the ſaid *Chambers*) anſwered thus, *viz.* When this his Majeſties great buſineſſe is over, then Ile come to you Maſter Sheriffe, and give ſuch ſecurity for my attendance on the Parliament as ſhall be fitting. Maſter *Haſtings* alſo willed the ſaid *Chambers* to repaire to the *Angell* in *Leiceſter*, where all the Delinquents (as he ſaid) intended to lodge that night, where he ſhould have civill deportment from them; which he much doubted, ſeeing their cariage before in the Field to be ſo outragious

Immediately after that Maſter *Haſtings* pretended he would divide the Troopers and Souldiers into foure parts, and call them by their names; but having ſevered them for his owne advantage, to gaine his Horſe, he was (by two rude Butchers, one by name *Henry Cotes*, as the ſaid *Chambers* was informed) lifted up into his great Saddle, and a Petronell ready cockt given into his hands, by one of the ſaid Butchers. Then the Cavaleers and the reſt of the Souldiers joyning with the rude multitude, and about foure and twenty Parſons in Canonicall Coats, well horſed, rid all towards the Towne with loud exclamations, a KING, a KING, others, for the KING, for the KING, in a ſtrange and unheard of manner; Captaine *Worſley* giving the Word of command to the Souldiers, Make ready, Make ready; which as they were providing to doe, a ſudden and extraordinary aboundance of raine falling, the Souldiers were hindred from firing.

Then the ſaid Maſter *Walter Haſting* endeavoured to ride over the ſaid *Chambers*, who to prevent that, got up a high banke, whereon a rude fellow ſtanding ſtrooke him with a club on the breaſt, and with the violence thereof the ſaid

Chambers fel backward into a ditch, but as ſoone as his ſtrength ſerved him to recover himſelfe, he made all the haſte he poſſibly could towards the Towne to eſcape murthering: then they followed Maſter Sheriffe, *Chambers* and *Stanforth* crying out at the Cap, at the Cap, which was at that time on *Chambers* his head, and one of the perſons endeavoured to ride over the ſayd Sheriffe, another of them would have ridden over the ſaid *Stanforth*, and Maſter *walter* Haſtings gave fire at *Chambers* with one of his Petronels, but the ſame did not diſcharge; ſo they got to the ſaid Inne with much hazard, who afterwards were inforced, for their owne ſafety, to ſtand upon their guard; and being very much tyred, were unable that night to doe any further ſervice, except the writing of a Letter, which *Chambers* did, and recommended the ſame to the Lord *Stamford*, and the reſt to ſatisfie what was done, and to have further direction what was fitting after to be done therein; which directions about one of the clocke in the morning were, that the ſaid *Chambers* and *Stanforth* ſhould by the aſſiſtance of the ſaid Sheriffe, and the Major, and Juſtices of *Leiceſter*, uſe their beſt power and endeavour to ſurprize the ſaid Delinquents: But they too ſenſible of their ill carriage and miſdemeanour, privately in the evening had got away, leaving the Souldiers behinde them. About two of the clocke the ſaid morning, the ſaid *Chambers* and *Stanforth*, with the aſſiſtance of the Juſtices and other Townesmen, with about forty perſons more, made ſeverall ſearches in Innes and other drinking-houſes, where they found many ſouldiers laid in bed, ſome on the bed, but moſt of them diſtempered with drinke; and then ſeized on their Armes, and cauſed them to be carried to the Sheriffe in the ſaid Inne, *viz.* one great Saddle, three Petronels, and about one hundreth Pikes, one Launce, above threeſcore Muskets and Calcevers, about twenty Swords,

and

and foure long Peeces about ſeven foot in length. All which the ſaid *Chambers* and *Stanforth*, and others of the Sheriffes men, ſearching, found charged ſome with Bullets, ſome with halfe Bullets, and others with gooſe ſhot very deepely and dangerouſly; which amunition being left in the Sheriffes cuſtody, part of them were delivered to ſome of the traine Band, and the reſt preſented by the ſaid *Chambers* to the Lord *Stamford*.

Then the ſaid *Chambers* being further informed that Maſter *Henry Haſtings* had procured about an hundred and twenty Colliers out of *Darbiſhire*, to attend him to *Leiceſter*; upon the like ſearch, the ſaid *Chambers* with *Stanforth* being accompanied with the ſaid Juſtices and Townesmen, found two of them, who confeſſed they were poore *Darbiſhire* Colliers, neither trained men, nor men that had at any time before that borne Armes for any other, and that they and their fellowes were commanded to come to *Leiceſter* in aid of his Majeſty, and their Maſter the ſaid Maſter *Haſtings*; which ſaid Colliers never appeared before the Sheriffe to demand or receive their Armes, but got privately away: the Major in the whole progreſſe of this buſineſſe, ſeemed backward to doe any thing for the Parliament, and as forward to further Maſter *Haſtings* in the buſineſſe aforeſaid. The effect of which proceedings the ſaid *Chambers* and *Stanforth* thought fit humbly to preſent to the conſtruction and grave conſideration of this Honorable Aſſembly; ready alwayes to proſtrate themſelves and ſervice at your further commands,

John Chambers,

James Stanforth.

FINIS.

LAMENTABLE AND SAD NEVVES FROM THE NORTH.

viz.

Yorke; Lancaſter, Darby, and *Newcaſtle*,
Sent in a Letter from a Gentleman reſident in *Yorke*, to his friend living in *Lumbard-ſtreet*.

ALSO

Strange Newes from *Leiceſter*, how Colonell *Lunsford*, Captain *Legg*, and Mr *Haſtings* have appeared in a warlike Manner, with a true diſcovery of their intention, and the manner of the oppoſition by the Earle of *Stanfoord* Lord Lieutenant of that County.

London, Printed for *G. Thomlinſon*, and *T. Watſon*. 1642.

A LAMENTABLE
AND
TRUE NEWES
FROM THE
NORTH

Of the Lancaster Carrier, and Yorkshire Clothier.

Shewing a Description of their Journey to London, with their Merchandize: and how they have appointed a meeting there, with a Gentleman: and the manner of their Entertainment, and the manner of the apprehending by the Lords of the Council.

Also the Examinations of that Gentleman.

LAMENTABLE NEWES FROM THE NORTH.

SIR,

According to my engagements when I was at London, I can do no lesse then advertise you of our newest newes at *Yorke*, which indeed at this time is so terrible, that it would melt an adamantine heart into tears to Relate.

The Rebellious insurrection and wicked polices and stratagems of these most Hellish Papists and malignant party are growne to such an head, that tis feared without the great mercy of God, we are like to undergo the hardest censure and bloodyest devices they possibly can inflict upon this our flourishing Kingdom, the whole City and County of *Yorke*, is so grievously perplexed with the fear of a civill war, which still these Cavaliers with oathes and threats doe dayly insist to the terrour of all good Christians they are now grown to so insolent and turbulent spirits being countenanced with the smiles of many noble-men that

men cannot diſpoſe of their own goods themſelves nor families, nor indeed being in poſſeſſion of them over night, know not whether they may lay claime to them as their owne the next morning or no, for their will is a Law, and what other men have is theirs contrary to Law, *nolens volens.*

For their own parts, they are wickedly grown deſperate, through the favours of ſo many men of note in *Yorke*, Noblemen, that they care not for the ruination of a whole Kingdome,, ſo themſelves may imbrue their hands in innocent blood, which the Lord be mercifull to us, if we come to ſtand to their mercy, for then ſhall we ſee our Wives raviſhed before our faces, our childrens braines daſhed out againſt the walles, and our ſelves expoſed with ſo great loſſe to the adventure upon any oppoſition of far more tyrannie if poſſibly inflicted on us: therefore had we need in time to call and cry unto the Lord to be mercifull unto us, and to this our ſinfull Nation and unanimiouſly joyne againſt viperous brood of Sathan, and locuſts of the bottomleſſe pit.

They have ſhewed themſelves ſo inſolent; and ſo aſſured of poſſeſſion of the city of *London*, that for a wanton kiſſe of their Ladies, they have undertaken to ſell any mans goods or Iewells, or what elſe they require, which is the propriety of any mans in the Kingdome, and ſo careleſſe have they bin here to pay for any thing which they have a mind to, that they take it with a let's ſee who dares ſay, let it belong to who it will.

They will as familiarly come into a Taverne or alehouſe cellar, and knock out the bottome of the veſſels, and make nothing of it to drinke ſo long as they thinke good, ſo is it likewiſe if they have occaſion for cloathes, boots, or any other commodities in the City, take them

without

without demanding what's to pay, promiſing when they receives pay or pillage to pay them, which upon the leaſt oppoſition, they undergoe the right of their cane, and upon any further reſiſtance, ſlaſh them with their ſwords.

And in the like nature hath the whole County of *York* undergone the puniſhment theſe caviliers thought fit to inflict upon them, by riding, 20. 30. 40. in a troop 10. or 12. miles from the City a purving where with them, all is fiſh which comes to the net, be they poore or rich that are looſers, 'tis all one to them.

Likewiſe, in contempt of all Iuſtice, they have abuſed many honourable perſonages, imployed by the Parliament in *Yorke*, and other places adjacent, ſwearing bitterly. Damne and ſinke them, they will be revenged on the Puritan Parliament, and all other adherents the Citizens of *London*. So that with their bloody oathes, and moſt damnable actions, terrible to relate, the whole City and County of *Yorke* is fruſtrate of that happines and fruition, which we might by the providence of God enjoy.

But now to the terror and amazement of all true harted proteſtants, other neighbouring Counties are like (without the aboundant mercy of God) to bee ſharers of this dolefull tragedy now acting in the North, for they have already begun their deſperate intentions in Lancaſter, as may appeare by the Lord *Strange* his Carriadge there, where, with a company of about 700 men hath by vertue of the Commiſſion of Array, diſpoſed of ſome part of the Magazine there, and hath oppoſed the Deputy Lieftenant, appointed by the ordinance for the Militia, for putting the ſame in execution, and likewiſe it plainly appears by his Majeſties letter to Sir *John*

Gerlington the high Sheriffe of that County to ſum up all the proteſtant Subjects with all ſpeed at *Preſton*, to heare his Maieſties two laſt declarations, and the Lancaſhire petition to the King, and his Majeſties anſwer thereunto, ſome of the Committees for *Lancaſter* deſired the forbearance of them to be read, but hee in contempt of their order from the Parliament departed with ſome of his friends, and cryed out, all that are for the King go with us, crying, for the King, for the King, and ſo about 400 perſons, whereof the moſt part of them were popiſh Recuſants went with him and ridde up and downe the moore, and cryed, for the King, for the King, but far more in number ſtayed with the Commitee and prayed for the uniting of the King and Parliament with a generall acclamation, ſo that ti's thought ſince the Committees going there, it hath wonderfully wrought upon the hearts of the people; but upon contempt of the Committee Sir *Iohn Gerlington*, Sir *George Middleton* and Sir *Edward Fitton* are ſent for to the Houſe as delinquents and for *Manchester*, they all ſtand upon their own guard, with their ſhops ſhut up, well affected to the Kings Majeſty and both his Houſes of Parliament, in oppoſition of any that ſhall oppoſe them, and the country round adjoyning, are very obſervant to any command, to be in readineſſe to attend there or elſe where for the defence of their Countrey, lives, liberties, and eſtates, and the defence of the true proteſtant Religion with their lives and all that is theirs; ſo that it is now probable that the Lord Strange hath diſmiſſed the moſt part of his men, and is weary of what hee hath begun, ſeeing no more ſupply come to his Lordſhip, and hearing of the ſtay of ſome of his engines of warre, to bee ſent to him, ſtayed at the bell-ſavageneſſe fleet bridge according to his expectation.

We

We alſo credibly heare, that Colonel *Lunsford* and Captain *Legge* have appeared at *Leiceſter* with about 500 men, horſe and foote, and great ſtore of powder, match, and ammunition, where aboue a hundred more Gavileers are gone to tender their ſervice, alſo, one Mr. *Haſtings* came out of *Darby-ſhire*, with about 300 men, ſome 100. Colyers and 32. miniſters ſuch as they were, to animate their cauſe, and Mr. *Haſtings* muſtered about 100 horſe, 120. musketteirs, and 80 pikes, by vertue of the Commiſſion of Array, who (as it is thought) came on purpoſe, to ioyne with Colonell *Lunsford* and Captain *Legge*, but being diſappointed, Mr. *Haſtings* for feare ſtole away in the night, and left his prieſts and Colliers to contend with each other, who was the cauſe of their following ſo light a heeld gentleman, ſo the men were diſmiſſed, & their arms taken away, and ſent them every one into his owne Countrey, but ſince we heare that Mr. *Haſtings* is ioyned with Colonell *Lunsford* and Captain *Legge*, we heare that the Earle of *Stamford*, Lord Lieutenant of that County, ſeeks by all meanes to ſuppreſſe with his wiſedome and gravity theſe, and all other the like inſurrections and rebellions, but what the event will be the Lord knowes.

We alſo heare from Newcaſtle, that the Earle of Newcaſtle hath placed about 500 men in garriſon, is raiſing a troope of Horſe; and beats the Drum for Voluntiers, but the trained bands in moſt places Refuſe to come in, alſo 4 peeces of Ordnance is carryed down to South *Tixmouth*, and there are 300 men in worke making a Sconce to command all ſhips that come in, and go out, the towne is in greater perplexity already, then they were all the time the Scots were there, and Ship maſters refuſe to go in, leaſt their ſhips be ſtayed, ſeeing

seeing such strange combustion beginning to arise.

Thus having certified you of the truest newes that is now amongst us, which I pray God in his good time to cease all such Turbulent and malicious disturbers of this Common wealth, with my best respects to your selfe, and love to all my friends, with the next convenience you shall heare from me. In the meane time I take my leave, and rest.

Your assured Loving Friend,

Will. Ienkinson.

FINIS.



BIBLIOTECA UNIVERSITARIA

6.

THE PARLIAMENTS LAMENTATION, FOR The Distractions of the Kingdome.

First, Wherein is declared their great sorrow for the Kings absence.

Secondly, that the Church is so full of disturbances and distractions, caused by evill affected persons, which under the pretence of Religion, commit all sorts of outrages, and by their Tumultuary practices destroy both the Peace of the Church and Kingdome.

Thirdly, that nevertheless though the Parliament have declared against such Tumults, which causes His Majesty to declare them the abettors and maintainers of the said Tumults and Distractions.

Ordered that this be forthwith Printed.
Jo. Browne, Cler. Parl.

July, 6. LONDON, Printed by *T. Fawcet*. 1642.

THE

PARLIAMENTS

LAMENTATION.

OR

The Diſtractions of the Kingdome.

The PARLIAMENTS Lamentation, for the Distractions of the KINGDOME.

WHat has beene done by the High Court of Parliament for to ease the presſures of the Kingdome, and to cure the diſtempers and diſtractions of this Land, is apparently manifeſt, neverthelesſ it will not bee unneceſſary to quote ſome of the moſt remarkable benefits that the Kingdom has received by the providence of GOD and the wiſdome of the *Parliament*, in the three laſt yeares touching the Diviſions and diſtractions betweene *England* and *Scotland*, both

Kingdomes being cover'd with Armed men, drawne into the Field each against other, ready to begin a fatall and a bloody Warre, by the All seeing providence of the Almighty, and the great wisdome of the Parliament, an exact *Pacification* was made in both Kingdomes, and a brotherly Union was happily procured.

The taxes and Impositions which by an Arbitrary power were imposed on the Subject, and taken off (namely the *Ship-money*) which cost the Kingdom 200000. pounds a yeare.

The *Coat* and *Conduct*-money, and other Military charges are taken away, which in many Counties amounted to no lesse then the *Ship*-money.

The *Monopolies* are suppress, whereof some did prejudice the Subject above a Million yearely. The *Sope* 10000. pounds. The *Wine* 30000. pounds. The *Leather* exceeded both, the *Salt* could not be lesse then that.

The Authors of these Grievances have beene some forced to flie from their Iustice, others

others have tasted of their Iustice, others attend their censure.

To prevent the like Grievances they have made an Act for *Triennall* Parliaments, and likewise for the abrupt breaking off this *Parliament* by another Bill.

Innumerable more benefits we have received too tedious at this present to be related, yet nevertheless, by the wicked Practises of an number of evill affected persons, there has beene a great stop made, and a maine and unhappie hinderance to the proceedings of *Parliament*.

First, by reason that the King being seduced by evill Counsell, hath left the Parliament, which hath produced a greater mischiefe for this Division hath caus'd a dissention, and this dissention a more fatall effect.

The 1. cause of sorrow is that by reason of certain tumults & rude Assemblies, (which the King declared to be the greatest cause of his Absence) the Parliament undergoes the calumnious slanders of being abettors,

nay maintainers of ſuch Tumults, witneſſe His Majeſties laſt Declaration concerning Levies, when it is apparently manifeſt that they have declared againſt all ſuch Tumults, and endeavoured to bring the Authors to exemplary puniſhment.

Let but your reaſon rule you, and you may eaſily diſcerne what cauſe of Lamentation the Parliament hath, and in what a dangerous eſtate, full of trouble, and Vexation, every member of the ſame is in.

Firſt, *In regard of His Majeſties diſpleaſure.*

Secondly, *In regard of the Troubles and Diſtractions of the Kingdome.*

The ſecond cauſe of Sorrow is, that the Actions of ſome irreligious people, which neither regard Law nor Religion, which will neither obey the *King* nor *them*, ſhould be layd to their Charge, they being counted the Promoters and abetters of the ſaid Tumults, which they have ſo often Declared againſt, and which of all things they deteſt.

3. That

3. That men endowed with reaſon, and profeſſors of Religion, ſhould be ſo ignorantly zealous, as to think that diſturbance in the Church, can produce a religious Peace, or tumultuous diſsention, a wiſhed ſucceſsfull union.

Let but your reaſonable Soules conſider, whether theſe men be not either very ignorant, or deſperately mad, that doe things contrary to the Pleaſure of the Parliament, and yet pretend they doe them for the defence of the Parliament, that pretend they doe things for the advancement of religion, when they ſeeke the ruine both of Church and Religion.

Can any man be ſo ſenceleſse, as to imagine that the Parliament would let theſe men goe unpuniſhed, much leſse authorize them, which made ſuch an unheard of tumult in the Church of St. *Giles Cripple*-Gate, on the third of *July*, where the Church was made a Denne of diſturbance, where the Prieſt was buffeted and abuſ'd, like the poore *Publican* among Theeves.

Like-

Likewiſe in *Covent-Garden* Church, on the ſame day was a great tumult for the word *Roundhead*, ſpoken by a Boy, in which tumult many Ladies and Gentlewomen were troden under foot, diſpoyled of their Iewels, and Lives brought in great danger.

Theſe men doubtleſſe neither regard Law nor Religion, whatſoever they pretend, but being ſunke in their owne Fortunes, ſtrive to advance themſelves by others ruines, they would not elſe (knowing how apt the Malignant party is to caſt aſperſions on the Parliament) commit ſuch outrages.

God grant that their evill Examples paſt, may be a preſident of prevention for the time to come, and that theſe diſſentions betweene the King and Parliament, may be brought to a happy period.

Ordered that this be printed, and publiſhed.

Joh. Browne, Cler. Parl.

FINIS.

AN HONEST

ANSWER

TO THE LATE PUBLISHED

APOLOGIE

FOR

PRIVATE PREACHING.

WHEREIN,

Is justly refuted their mad Forms of Doctrine:

(As.)
- *Preaching in a Tub.*
- *Teaching against the backe of a Chaire.*
- *Instructing at a Tables end.*
- *Revealing in a Basket.*
- *Exhorting over a Buttery Hatch.*
- *Reforming on a Bed side.*

With an Objection to their Common-plea of Divine Inspiration, directly (without passion) proving there is but nice distinction betwixt the *Brownists* and *Papists*, who have bin equall Disturbers of the State yet in continuall Controversie one against the other.

With an Argument against Round-Heads.

LEVIT. Chap. 19, verse 27.

Thou shalt not Round the Corners of thy Head, neither shalt thou marre the Tufts of thy Beard.

By T. J.

July. 7. Printed for R. Wood, T. Wilson, and R. Christopher.

AN HONEST

ANSWER

TO

APOLOGIE

By T. L.

An Honeſt Anſwer to the late publiſhed *Apologie for private Preaching.*

TO you whoſe ambition (not conformity) aimes to be the Elect) I write this Anſwer to your late printed Apology; with the confidence of *Democritus* I can as juſtly laugh at you, as hee did at the egregious crimes of the *Athenians*, and (ſince you have with ſerious folly and devout ignorance) made your ſelves ridiculous. *I* hold it altogether unneceſſary to write or ſpeake of you but in the way of Mirth, which if your large eares will attend, you ſhall have ſo to the purpoſe, that if you were wiſe enough, you ſhould laugh at your ſelves, at leaſt at your follies.

I commend your wiſdome in forſaking Churches, for (as you have wiſely choſe it) a ſtable is fitter for you; and (to ſpeake truth) a Tub is more neceſſary for a Cobler then a Pulpit, thus farre I hold with your Apologie; but, notwithſtanding, if I prove you not all *Mad men* and *Fooles*, to maintaine the Proverbe, I will give you leave to ride me; the wiſeſt man thinkes hee hath no knowledge, becauſe there is ſo much to know: there were ſome hope of your Reformation, if you were but wiſe enough to know you are fooles: Firſt, I will prove you *Madmen*; I ſhall make *Fooles* of you hereafter; (and that you'l ſay is impoſſible.) in the firſt place (according to my obſervation of the times; let a fellow come a-

mongst you with some humourous *Pamphlet*, wherein *Round-heads* are mentioned, though there be neither Name nor Trade specified, nor no mans private Reputation wrong'd, without *Law* or *Reason* by a crew of men he knowes not, he must be beaten or kicked (as the spirit moves you) from the place; and if such unlawfull violence have any relation to *Religion* I am an *Heretick*, all actions that tend to the maintenance of true piety are performed by Order; the Elements observe their Centers; the Sunne, Moon, and Starres keepe their direct motion; (Creatures onely by *Nature* instructed) but *Zeale* in a *Round-head* is like fire given to a *Granado*, the strange Materials in disordered Flight, hazzard both Friend and Foe.

Your desires and hopefull intentions to alter the Government of this glorious Kingdome, with the Lawes and Liberties of *King* and *Subject*, long since begun, advanced, confirmed and established by many pious Princes, will appeare like some curious and transcendent well erected Pallace, whom ignorance would race in hope to raise it better; but beware lest whilst you are delving in the Foundation, the loftie Structure fall not heavie on you; To you and none but you, whose unhallowed throats have belch'd profanenesse to the *Lords Anointed* doe I direct this language; to you that are uncircumscribed men, yet would confine a *Monarch*; what *Order Rule*, *Edict*, or *Act of Parliament* had you for your tumultuous Confluence at *Westminster*? when men of all sorts and sizes that bore disorder in their expedition in a confused March were arm'd with hasty weapons of such various formes, as if they had newly come from the valiant *Robbery* of some old Magazine? when as *I* passed by them muffled in my Cloake unarmed (fearing no danger, cause *I* meant none) *I* heard them aske each other, whether or to what purpose they were going,

which

which queſtion could ſcarce be reſolved by one amongſt ten; what was all this but madneſſe, and what hath the effect of it beene but deſolation ever ſince to all his Majeſties loyall and filiall fearing Subjects?

But I am too ſerious; I have ſpoke ſo honeſtly, that I feare you underſtand me not: I ſhall now begin to refute your Apologie.

Muſt knowing wel-bred men whoſe ſacred houres have beene ſpent with much induſtry in the ſearch of Holy Fathers for their Comments on the Old and New Teſtament, be now (by ridiculous counſaile) brought to heare the Doctrine of an inſpired *Cobler*, becauſe he is reported to be at the mending hand, and brings his worke to good end: or a *Weaver*, becauſ Mans life is compared to a *Shuttle*; or a *Tallow-chandler*, becauſe our lives goe out like a ſnuffe.

Then againe, is there no difference betwixt Churches and Tavernes, Ale-houſes, private Chambers, Stables, and ſuch like places, is the *Church* leſſe ſacred, which is made odoriferous with the perfume of *Prayer* and *penitentiall balme* of *Sinners teares*, *accepted Sighs* and *Sacramentall Vowes*; when our Saviour ſaid, *My Houſe is called the Houſe of Prayer, but you have made it a den of Theeves*: Hee ſpoke neither of a Taverne, nor an Ale-houſe, but a *Temple*, conſecrate to his *Divinitie*: What a ridiculous thing is it to ſee a Fellow with a ſtarcht face ſtrue his body into twenty poſtures, ſitting in a Tub, as if hee were moulding of Cockle-bread, yet is as zealous in this ſerious folly, as if hee thought he ſhould goe quick to *Heaven* in *Eliſhaes Chariot*; but let me tell you that know not, this word *Zeale* doth not ſignifie *Religion*, but an Ardencie to any thing; I remember two Lines of my old Friend, Mr. *Tho. Randolph*, who ſayes thus in a well-penn'd Poem of his:

Where

——— ——— *where Heresie gets in,*
Zeale's but a coale to kindle greater Sinne.

Such Zeale is theirs, I'le not beleeve every man that dyes in the confirmation of his profession departeth truly Religious, because I see men daily more violent in the maintenance of unjust actions, then men Religious, whose patience is sufficient Fortitude, and can gaine a conquest without fury. I will now answer their plea of Divine Inspiration.

They manifest to the world, that any Lay-man may be inspired by the *Holy Ghost* to *Preach* and *Teach*, and no man must be this Sanctified Temple but a Tradesman; they hold it almost impossible for a *Scholler*, indued with Cœlestiall Knowledge, acquainted with the sacred lives of *Saints*, delivered to him by the pretious benefit of *Study*, in which the *Arts* assist him, to have the Endowment of this *Divine Inspiration*, yet they are sure on't, that they dare judge and justifie; which rather shewes them fill'd with spirits diabolicall; since the sacred hand of the *Eternall Maker* hath irrevocably set downe, *Judge not lest you be judged*; Let any honest man inform me what affinity there is with *Divine Inspiration* and these following Actions:

Iames 2.18. Shew mee thy Faith by thy workes,

- *Libelling against the King and his Authority.*
- *Defacing Churches.*
- *Disturbing Divine Service.*
- *Making the House of God a place for Riot.*
- *Laying violent hands on Preachers, and tariag off their Vestments.*
- *Profaning the blessed Sacrament of Baptisme, by bringing Puppets to the Font to be Christened.*

With

With many great ills more, too tedious to relate, because to grievous too hear; if any man wil maintain these to be righteous actions, my reason is in a laborinth, and I shall be engaged to him for any light to lead me out of it.

Now I shall as well and as briefly as I can shew you the nice distinction between a Papist and a Brownist.

1. Neither of them will take the Oath of Allegeance and Supremacy, there methinks they might agree like Traytors, and hang together.

2. They have both the trick of wresting Scripture to their own use.

3. A Fryar is cut as *Round* as a *Round-head*, and hath as much Souse at each side of it.

4. If the Papist set up the pictures of S. *Augustine*, S. *Bernard*, S. *Chrisostome*.

The *Brownists* wil set up *St. B. St. Ba. St. P.* Marry he will not come to auricular confession, as the Papist doth, because of an old proverb, *confesse, &c.* I would the Land were clear of both, we might live all in peace, and in the true fear and worship of God, and observation of the Kings lawes; for to speak indifferently, they are equall Disturbers of the state, and a great injury to the weak and ignorant who are so distracted betwixt them both, they know not which side to hold with: so that some are to chuse their Religion, when they should be established, and confirmed in it, and able to instruct others?

I will now conclude with a Comment on these lines, which are in *Leviticus*, in the administration of the old law.

Levit. 19. 2. *Thou shalt not Round the Corners of thy Head, neither shalt thou marr the Tufts of thy Beard.*

You may understand that have a mind to it, how contemptible a *Round-head* was at the beginning of the world, and joyn'd with no lesse Commandements then those against *Murther, Adultery, Fornication, Sorcery, Incest*; and by that consequence as much to be observed, we

must

must needs, according to *Nature* and *Reason*, allow that *Adam* in his glorious state of Innocence wore his Haire long and lovely; and no question being of the great Makers making, the Lord saw that it was good, the very same words he expresseth upon all his works: This is a plain Argument that God never made a *Round-head*, but man hath made himself one, contrary to the law of God, which saith, *Thou shalt not Round the Corners of thy Head* &c. Nature hath bin ever counted provident, not superfluous; he that made each limbe you have, made every hair of your head, and by that sequell it is no sin to wear it; no question but man appeared very beautifull in his long haire that God would give command he should not *Round* it. What a strange contradiction is this Age guilty of, that is so far from the observation of this law, that contrarily they conceive a man to be a *Ruffian* or *Reprobate* that wears long haire. I do not (though) make any great Apologie for long or short, for I could wish that haire might make no difference in *Religion*, for my part hee that cuts his Haire off let him cuts Head off if he will, it shall not trouble me.

Ile only sing one short Sonnet which I will title the *Round-heads* Funerall, and so conclude till further occasion.

THE SONG.

To the Tune of, Turn again Whittington.

DOwn fall those Beetle-brains, who have expended
False Doctrine in their Tubs, and truth confounded
The glorious peace we had by them lies wounded,
No men in thoughts so bad ever abounded:
That I could wish they were all hang'd or drownded,
We might say ther's an end of a Right Round-head.

FINIS.



K. 8. Brit. Charles I. K. 8.

THE KINGS MAJESTIES INSTRUCTIONS

Vnto the Earle of *Northampton*, the Lord *Dunſmore*, the high Sheriff of the County of *Warwick*, and the reſt of the *Commiſsioners*.

For putting the Commiſsion of *Array* in execution, in the ſaid County of WARWICK.

LONDON,
Printed for *A Norton*, 1642.

Instructions for our right trusty and right welbeloved Cozen, *Spencer* Earle of *Northampton*, our right trusty and welbeloved Counsellour, *Francis* Lord *Dansmore*, the Sherif of our County, and the rest of our Commissioners of Array for our County of *Warwick*.

Charles Rex,

HAving by our Proclamations at large set forth the occasions and necessity of disposing and ordering the *Militia* of this Kingdom, and concerning the legality of our proceedings therein, wee have in pursuance of that legall power and for the necessary defence of Vs, our Kingdoms, and your Country authorized, you our Commissioners, or any three or more of you by our Commission of Array, to Array and train all the inhabitants in your County (as wel within Liberty as without) which are of body able,

and eſtate competent to beare armes, every one of them according to their eſtates and faculties, and to aſſeſſe and diſtraine ſuch as are able in goods and lands, (and beare no arms) to finde armes for other men in a proportion ſutable to their eſtates (ſo that ſuch perſons as are ſo arrayed for the defence of the Kingdome, take no wages nor coſts, ſo long as they ſtay at home) and to diſpoſe of the perſons ſo arrayed into Regiments, Companies, or other Diviſions as ſhall be convenient. We have alſo aſſigned you or any three or more of you, whereof you *Spencer* Earle of *Northampton*, or you *Francis* Lord *Dunſmore*, to be one, to command or enjoyn our ſubjects ſo arrayed, as well to the Sea Coaſts as other places, for expulſion, ſuppreſſion & deſtruction of our enemies from time to time when need ſhall require. We have alſo aſſigned you or any three or more of you from time to time, to take view and muſters of our ſaid men, and to proclaime, order, and examine, that all our men ſo arrayed appeare in ſuch Muſters with their own arms (not other mens) under pain of loſing them, except only ſuch as are to be arrayed at the coſt of other men, as aforeſaid.

And you are hereby authorized to arreſt and attach all ſuch perſons as rebell or make oppoſition, and

and commit them to our priſons, there to remayne till they be thence delivered according to law (requiring you ſtrictly upon your allegiance, that forthwith upon the receit hereof, you cauſe your ſelves to be well and ſecurely prepared and armed, and call before you at ſuch days and places as ſhall be expedient, all ſuch perſons, by whom ſuch array and defence is to be prepared, and ſo that they be competently provided, arrayed, and armed, and that they continue in ſuch array, and alſo to provide and place Beacons in uſuall and convenient places, whereby our good people may receive timely notice of all invaſions and commotions, ſo that for defect of ſuch defence, array, or conduct, by your negligence, damage accrew not to our people in any ſort.

And wee have likewiſe given ſtrict charge and command to all Earls, Barons, Majors, Bayliffs, Conſtables, and all other Officers of the Peace, and all our liege people, that in all and ſingular the premiſes they aid and aſſiſt you. And to our Sheriff of our County, to whom you are to direct your Warrants, that he iſſue Warrants to the Conſtables to aſſemble our people at ſuch days and places as you or any three of you ſhall ordain and appoint, and to keep and detaine in priſon ſuch perſons, as ſhall be committed for their rebellion or contempt herein

as

(as more at large by the Commiſſion appeareth.)

And being unwilling in our Princely care for our people, to bring any increaſe of charge upon them, we hope for the preſent it will be ſufficient, that you only ſummon and traine the ancient and free-hold bands of the County (and your number be ſupplied with ſufficient and able perſons) taking ſpeciall care that they be well arrayed, and under conduct of ſuch perſons as are perſons of quality, having conſiderable eſtates and intereſts in the County, and not ſtrangers, unleſſe you finde it ſhall be well pleaſing to our people, and for the neceſſary defence of the Country to make any augmentation of their arms.

And you are to take notice that Recuſants being diſabled in law to beare arms, are to be aſſeſſed to contribute to find arms for other men, and if their tenants that are Proteſtants beare arms, you are to receive them. For the better knowledge of your particular duties herein, you are all to take Copies of theſe inſtructions, and to take tranſcripts of our ſaid Commiſſion, the originall to remayne with one of thoſe of the *Quorum*, and of your proceedings herein we expect ſpeedy and plenary accompt.

FINIS.



THE

Earl of Warwick's LETTER

From aboard His Majesties Ship, called the *James*, in the Downs, to an Honorable Lord in Parliament; Dated July 4. 1642.

Concerning

His calling a Councell of War, and how His Rear-Admirall, and four other Captains refused to obey his Lordships Summons.

With many other passages of great consequence.

ALSO,

Another LETTER from aboard the same Ship to Master *Nichols* a Member of the House of COMMONS; Dated July 5. 1642.

With many Remarkable Passages amongst the Captains and Officers.

Read in the House of Commons, and commanded to be forthwith Printed.

LONDON,
Printed by *Luke Norton* and *John Field*, for *Edward Husbands* and *John Franke*. July 7. 1642.

THE Earl of VVarwicks LETTER

To an Honourable Lord in Parliament.

My very good Lord;

BEfore theſe ſhall come to your Lordſhips hands, I make no doubt but Maſter *Nichols* of the Houſe of Commons hath made both Houſes a Relation of what hath paſſed here, ſince I received His Majeſties Letters for the diſcharging me of the Command of the Fleet wherewith I was intruſted; how I called a Councell of War, and acquainted them with His Majeſties Letters, and likewiſe with the Ordinance of Parliament ſent from the Houſes, for me to continue my Charge; I confeſſe it was a great ſtreight that I was put in between two Commands that have ſo much power over me: But when I conſider the great care which I have ever ſeen in the Parliaments of the Kingdom, for the good and ſafety of the King and Kingdom, and every mans particular in them; and that they are that great Councell by whoſe Authority the Kings of *England* have ever ſpoken to their Subjects. And likewiſe, that the truſt of this Fleet for the defence of His *Majeſty* and the Kingdomes, was committed to me by them, and know the integrity of my own heart to His *Majeſty* and Parliament, I reſolved not to deſert that Charge committed to my truſt, wherein God (bleſſed be his name for it) hath made me hitherto ſo ſucceſsfull, but to continue it untill I ſhall be revoked by that Authority that hath entruſted me with it, which having declared to my Captains at the Councell of War, all of them unanimouſly

mouſly, and cheerfully took the ſame reſolution, excepting five, which was the Rear-Admirall Captain *Fogge*, Captain *Burley*, Captain *Slingsby*, and Captain *Wake*; all which five refuſed to come upon my Summons, as having no authority over them, and got together round that night to make their defence againſt me, onely Captain *Burley* came in and ſubmitted to me; whereupon in the morning I waighed my Anchors, and cauſed the reſt of my ſhips ſo to do, and came to an Anchor round about them, and beſieged them, and when I had made all things ready, I ſummoned them; Sir *John Mennes* and Captain *Fogge* came in to me, but Captain *Slingsby* and Captain *Wake* ſtood out, whereupon I let flye a Gun over them, and ſent them word I had turned up the Glaſſe upon them, if in that ſpace they came not in, they muſt look for me aboard them, I ſent to them by my Boat, and moſt of the Boats in the Fleet; their anſwer was ſo peremptory, that my *Maſters* and Saylers grew ſo impatient on them, that although they had no Arms in their Boat at all, yet God gave them ſuch courage and reſolution, as in a moment they entred them, took hold on their ſhroud, and ſeized upon theſe Captains being armed with their Piſtols and Swords, and ſtruck their Yards and Top-maſts, and brought them both to me, the like courage and reſolution was never ſeen amongſt unarmed men, ſo as all was ended without effuſion of blood, which I muſt attribute to the great God of heaven and earth onely, who in the moment that I was ready to give fire on them, put ſuch courage into our men to act it, and ſo ſaved much blood. I hope the Parliament will think of ſome courſe for all our Indempnities, and eſpecially for the Officers of the Navie, my Vice-Admirall a very able and good man; for my ſelf, I doubt not but they that put me in this imployment, will preſerve me for ſerving them faithfully.

I ſend your Lordſhip herewith incloſed a Letter to Captain *Wheeler* Captain of the *Greyhound*. I beſeech your Lordſhip be a means that ſome money may be ſent us, for it hath been often promiſed, but we hear not of it: the weather continuing ſtormy ſo long together, that we ſpend our *Maſts* and Top-*Maſts*, or

ſome

ſome detriment or other befals us daily, ſo that we are in great extremity for want of money.

Thus, having nothing elſe to trouble your Lordſhip, onely that you will be pleaſed to acquaint the Parliament of our proceedings here, I take leave, and remain

Your Lordſhips moſt humble ſervant,

WARWICK.

From aboard His *Majeſties* ſhip, the *James*, in the Downs, this fourth of *July*, 1642.

Another Letter to Mr. Nichols.

SIR,

I Am ſorry it was my ill hap to be employed from aboard of your Ship when you tooke your leave of my Lord, for I was then employed by his Lordſhip to thoſe refractory perſons with a ſecond ſummons unto them to come aboard his Lordſhip; all of them that I ſpake with uſed me civilly, and gave me a reaſonable ſatisfaction, that they would attend my Lord within few houres, which they made good; but Captaine *Slingſby* uſed other language, that he would live and die in his Ship, and that he made a great deale of difference between *John Brown* and *Charles Rex*: I replyed unto him that *John Brown* did write his name there by the authority not only of *Charles Rex*, as he tearmed it, but that he had alſo the Great Seal of *England* for it, beſides the authority of the Peers and Commons of this Kingdom, I deſired him that I might ſee the Kings Letter which he had; he anſwered me, that he had received none, whereupon I demanded of him by what colour he could refuſe to obey my Lord: I having then ſhewed him the Ordinance of both Houſes

Houſes of Parliament; his anſwer unto me againe was, that by all the Laws that he had read he could not find that an Ordinance of Parliament was Law; and that it wat ſufficient for him, that he had ſeen the Kings Letters to others in the Fleet, by which he did underſtand His Majeſties pleaſure, and ſhould be a ſufficient warrant for him; Captaine *Burley* Captaine of the Antilop did promiſe me to ſubmit himſelf forthwith to my Lord, and writ his letters by me to that effect, and indeed he durſt do no other wayes, for the Muſter, the Officers, and all the company of the ſaid Ship would have caſt him over board if he had done otherwiſe, for they were unanimouſly for my Lord, whereupon his Lordſhip did ſend the Captaine of his own Ship for him, and he came with him immediatly to my Lord; the next morning my Lord Commanded His Anchors to be weighed, and came very neer thoſe foure Ships that ſtood out, and Commanded the reſt of His ſhips to do the like and ſo theſe four ſhips were cloſely ſurrounded by the whole Fleet: Whereupon Sir *Iohn Mennes* the Rear-Admirall, and Captain *Fog* Captaine of the Conſtant Reformation came aboard unto my Lord according to their promiſe unto me over night, and ſubmitted themſelves unto his Lordſhip; whereupon his Lordſhip called a generall Coun- of War of all the Captains and *Maſters*, as the day before when you were there, and then it was reſolved that they would turne up the glaſſe, and if theſe two Ships would not yeeld obedience unto his Lordſhip within that time, they would board them. In the meane time, the Vice Admirall Captaine *Butler* who is a moſt diſcreet and reſolute gentleman, made this propoſition to my Lord and the Councell of War, that all the *Maſters* that were there ſhould take their Boats all unarmed and go and ſummon them once more, and to let them know that the glaſſe was turned upon them. Captaine *Slingſby* who they firſt ſummo'nd, and *Maſter Hadock Maſter* of the Victory the Rear-Admirall would not brook to heare the language from a Captaine to their Admirall, entred the Ship immediatly, and Captaine *Slingsby* came forth upon the Deck, and preſented a Piſtoll at his breaſt, but he layd hold of it before he could diſcharge it, ſo all the com-

mon

mon men did board him alſo, and did ſtrike his top-maſts and let fall his yards, and ſo they took him away in their Boates, and went from him to the Expedition where Captaine *Wake* Commanded; and all theſe naked men enter'd a board of him preſently and ſtrook his yards and Top-maſts, and took him likewiſe, and ſo brought them both a board without any effuſion of bloud, God be praiſed for it, ſo that now I hope my Lord hath weeded away thoſe ill members that would make a deviſion between the King and His Parliament here at Sea: We have too many of them on ſhoare, and therefore we need the leſſe of them at Sea.

Theſe 2 Captains, Slingſby and Wake, are both priſoners aboard ſome of the Shipps here, and there my Lord will keepe them untill he doth hear from both Houſes of Parliaments.

I doubt not but you and the reſt of the diſcreet members of Your Houſe of Commons will take notice of the reſolution of thoſe Sea men that ſtands ſo unanimouſly for the King and Parliament.

The laſt night Sir *John Penington* came to *Deal* with between 30 and 2 Cavaliers in his company as the report goes, Captaine *Edwin Sands* who lives within 2 mile of *Deal*, hearing of Sir *Johns* coming there in that poſture, did ſummon the Countreys thereabouts to watch all night and came himſelfe between one and two in the morning aboard my Lords Ship to acquaint His Lordſhip that Sir *John* was there with that Company, and ſaid that if he did but offer the leaſt breach of the Peace he would raiſe the Countrey upon him, for he is one of the Deputy Lieutenants, preſented by the Earle of *Leiſter* to Your Houſe for the County of *Kent*; but I believe he hath no Commiſſion from His Lordſhip nor any Order from the Houſe to Act any thing for the good of the King Parliament and Kingdom, I hope that you and the reſt of the diſcreet members of Your Houſe of Commons will not onely returne him thanks but give him authority to have care of his Countey. And ſo this is all that hath paſſed ſince you have been here: And craving your pardon for being thus tedious I take my leave and reſt.

Yours to command,
ROB: COYTMORE.

From aboard the *Iames* in the Downs, this 5. of July, 1642.

FINIS.

BRITISH MUSEUM

10

Another DECLARATION OF THE Lords and Commons Assembled in Parliament,

Concerning

SVBSCRIPTIONS

For bringing in

Money, Plate, and Horses.

Together with

ADDITIONS

To the former Instructions for Deputy Lieutenants.

Iulii 5. 1642.

Ordered that this be forthwith Printed and published:

H. Elsynge, Cler. Parl. D. Com.

LONDON,

Printed by *Luke Norton* and *John Field*, for *Edward Husbands* and *John Franck*. July 6. 1642.

INSTRVCTIONS FOR Deputy Lieutenants, which are Members of the Houſe of Commons, and other Lieutenants of ſeverall Counties, concerning the laſt Propoſitions.

Together with the Names of the Commiſſaries, who are to inroll and value the Horſes and Arms, according to the Propoſitions.

THat the Deputy Lieutenants of each County, which are Members of the Houſe, ſhall have Authority to tender the Propoſitions to the other Deputy Lieutenants of the ſame County; and take their ſubſcriptions, and all ſuch Deputy Lieutenants, or any two of them, as ſhall ſubſcribe according to the Propoſitions, ſhall have Authority to aſſemble and call together all ſuch Perſons as they ſhall think fit, and to tender thoſe Propoſitions to all ſuch Perſons as ſhalbe preſent, or to any Perſons within their Counties reſpectively, and receive their ſubſcriptions: And the ſaid Deputy Lieutenants, or any two of them, ſhall have Authority to name ſuch, and ſo many Perſons, as they ſhall think fit to aſſemble and call together every Perſon, or to repair to their ſeverall houſes or dwellings within their reſpective Counties, and to take their ſubſcriptions, which ſubſcriptions are by them to be returned to ſuch Perſons as ſhall be appointed Re-

ceivers in the respective Countries, who shall from time to time certifie the sums, values, or proportions of such subscriptions to the Treasurers of *London*.

The said Deputy Lieutenants, or the greater part of them shall have power to name Receivers in their severall Counties, and all such as shall either before or after their subscriptions, pay or bring in any Money or Plate, shall deliver the same to such Person or Persons as shall be appointed by the said Deputy Lieutenants, or the greater part of them, under their hands to be Receivers, which the said Persons so appointed shall cause to be delivered to the Treasurers in *London*, named in the said Propositions; and shall receive Acquittances from the said Treasurers, in the name, and to the use of the severall Persons from whom they shall receive such Money or Plate, and shall deliver such Acquittances to the severall Persons to whom they do belong: And all such as make such returns of Money or Plate, shall receive reasonable allowance from the Treasurers for the same, according to their discretions.

All that find Horses, shall presently send them up to *London*, according to the Propositions.

In those Counties where no Commissions are issued to those that were nominated for Deputy Lieutenants, or none have been nominated, there the same Authority to be given to such Justices of the Peace, or other Gentlemen of those Counties, which shall be named by the Knights, and Burgesses of those Counties, and approved by both Houses, as is to the Deputy Lieutenants in the first Instruction.

That the time of notice shall be taken, to be from the time that every man hears the Propositions first read by the Authority aforesaid.

It

It is Ordered, That Captain *Burrell*, Maſter *Lloyd*, *John Smith* of *London*, Gent', and *Francis Benſett* of *London*, Gent', be Commiſſaries to Inroll and value the Horſes and Arms, to be raiſed according to the Propoſitions.

ADDITIONS.

THat any one or more, already allowed by both Houſes of Parliament, to be a Deputy Lieutenant, or Deputy Lieutenants in any County, or any other two perſons or more in every County, City, or Borough, which ſhall be approved by both Houſes, ſhall have power to put the Propoſitions in execution, in all points according to the former Inſtructions.

That the Knights, Citizens, and Burgeſſes of the ſeverall Counties, Cities, and Boroughs within this Realm, be required with all ſpeed to commend theſe Propoſitions to their ſeverall Counties, Cities, and Boroughs reſpectively, to be put in execution.

That the Perſons aforeſaid may have power to name one or more in each County, to take the ſubſcriptions of thoſe who will prepare Horſes in readineſſe for the ends propoſed in the Propoſitions; and to inroll them, and appoint Officers, and from time to time to view them, and to ſee they be completely armed, and exerciſed in the reſpective Counties.

That

That whosoever shall bring in one or more Horses without Arms, or Money to finde them, may have his or their Horses valued, and listed by such as are appointed in the respective Counties, the owners of those Horses ingaging themselves to bring them in for the service of the Common-wealth, when they shall be required by any Authority to that purpose by both Houses of Parliament.

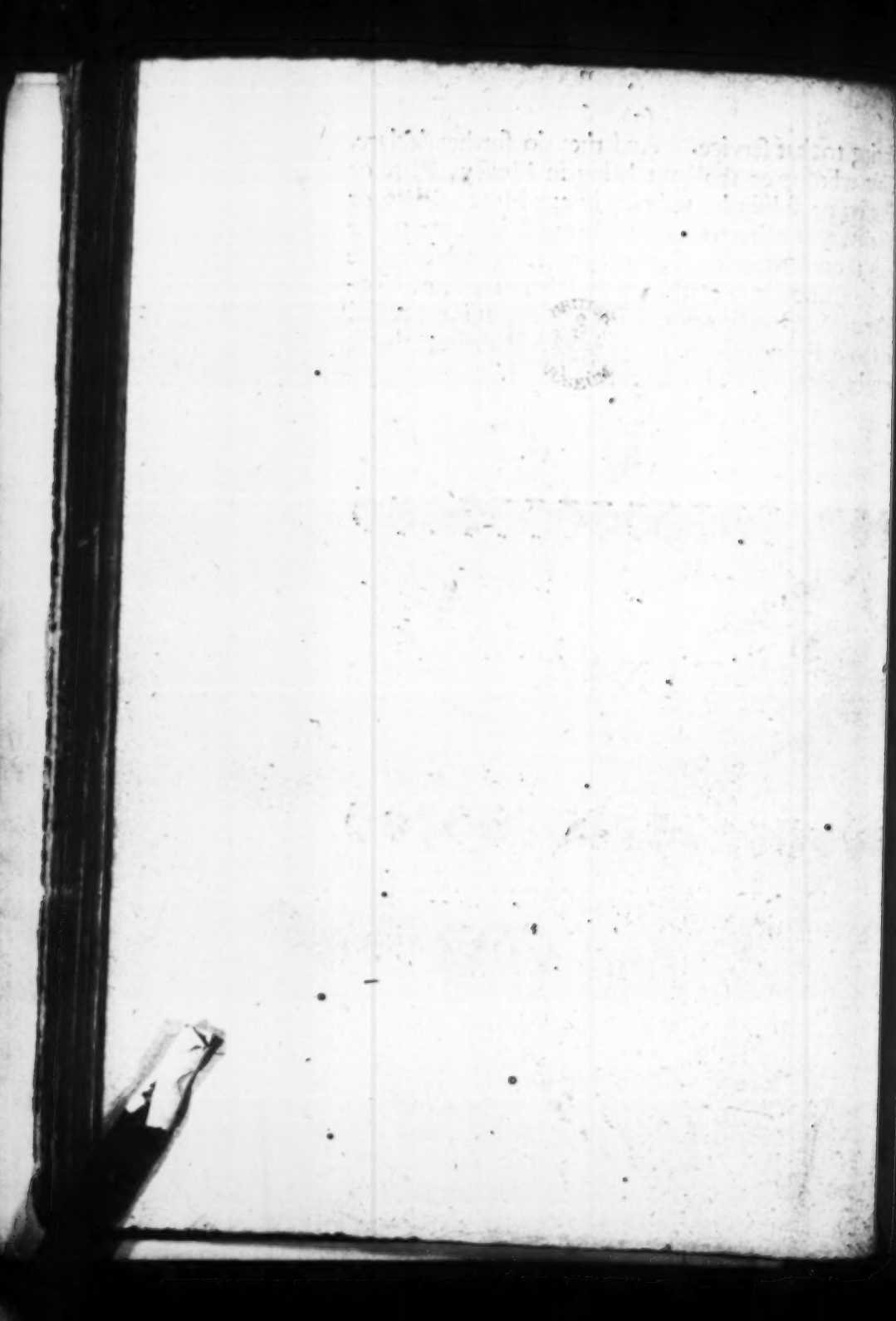
That all such Horses as are subscribed by the Members of either House, or by the Citizens of *London*, may be shewed and inrolled by Saturday next, the ninth of July instant, that they may be divided into Troops, and trained.

A Declaration of the Lords and Commons assembled in Parliament.

WHereas question hath been made by some Persons, Whether the time for subscriptions of Horse, Money and Plate, according to Propositions lately published by the Lords and Commons in Parliament, were not limitted to fourteen dayes after notice given, to all within the City of *London*, and sixty miles distant from the said City; The Lords and Commons do declare, That they did not prescribe any time for such subscriptions, but onely desire, such as were within the said City, or within such a distance, to hasten the bringing in Money, Plate and Horses, as much conducing

ducing to that ſervice. And they do further declare, That whoſoever ſhall yet bring in Money, Plate or Horſes, or ſubſcribe, to bring in any Money, Plate or Horſes, according to the ſaid Propoſitions, and to the ends therein mentioned, ſhall do an acceptable ſervice to the Common-wealth, and ſhall have the ſame Conſideration, Conditions and Protection, as is expreſſed in thoſe Propoſitions, onely it is ſtill deſired, that it may be done with all convenient ſpeed.

FINIS.



The Copie of a Letter

From *Paris*, the 24. Jun. 4. Jul. 1642.

Upon the ſubject of the

CONSPIRACIE:

For the which the Marqueſſe of Sainct *Mars*, great Eſquire of *France*, *Monſieur de Thou*, Councellour of State, *and Monſieur de Chauagnac*, are kept in priſon.

VVith another Copie of a Letter from *Narbon*, ſerving to the clearing of the buſineſſe:

Wherein may be ſeen the marvellous deliverance of France, *and of her Confederates or Friends, but eſpecially of* England, *involved in that plot.*

Printed at London for *J. B.* 1642.



A true Copie of certaine Letters from Paris, and other parts: Declaring the conſpiracie of divers great Perſonages againſt France and England.

THe Conſpiracie (for the which *Monſieur le Grand* is ſtill kept ſtrictly in the Citadelle of *Montpellier*, and the Lords of *Thou* and *Chauagnac* in the Town of *Taraſcon*) was not tending onely to the deſtruction of the Councels of *Monſieur* the Cardinall *Richelieu*, and of his credit by the King, but to the confuſion of this State, and Confederates, and ſpecially to the ſubverſion of *England*. They have been examined by the Lord of *Choizi*, and by this examen it appeared, that they had already in ſome ſort worked in the ſpirit of his Majeſty, and that without any notice to the great Cardinall; for the ſaid Lord *le Grand* had confeſſed to have written (by Order ſealed by the King) to the Queen Mother; and the Lord of *Thou* to have ſent alſo, by order of his Majeſty, by Letter of Exchange, ten thouſand Crowns, to *Madam de Cheureuze*.

Many Letters or Miſſives of the Queen of *England*

land, were found among the writings of the ſaid Lord *le Grand*.

The Dutcheſſe of *Bovillon* (which is ſuſpected to be of the ſame party) had withdrawne her ſelfe few dayes agoe, from this City, to *Sedan*. The ſaid Lord of *Thou*, (being queſtioned againe for the ſpace of three houres, by the Lord of *Chauigni*, Secretary of State) had declared among other things, that it was reſolved to kill the ſaid Lord of *Chauigny*, which is a perſon mightily acting, and confident to the ſervice of his Majeſty, under the ſaid Cardinall, and that it was he which had prevented that blow.

The King had confeſſed to the ſaid Cardinall, that the Lords *de Grand* and of *Thou*, had propounded unto him ſome Articles of Peace with the Houſe of *Auſtria*. This Peace was ſo plotted without any warning to his Eminencie, perſwading his Majeſty, that the ſaid Cardinall for his owne ends was repugnant to the publique tranquillity, and therefore that he was not to have any notice of this negociation: embraced by the higheſt Ladies, forged by the Jeſuites, ſtirred up by the violence of this *primum mobile* of *Spaine*, which cauſed *Madame de Cheureuze* to paſſe from *Paris* to *Madrid*, from *Madrid* to *London*, and from *London* to *Bruxels*, and which had been choaked or ſtill-born, (in the point of the execution.) By that ſupreame providence, the ordinary guide of his Majeſty, which had inſpired him to perceive ſuddenly the danger of this precipice, and to ſtick cloſe, better and better to

the

the good and male councels of the ſaid Cardinall.

By this Peace, the Queene-mother, the Princeſſe, and other diſcontented perſons, exiled from *France*, were to be re-eſtabliſhed; the houſes of *Savoy* and *Lorraine* reintegrated, and reſtaured, all that is of this ſide of *Rhine* re-eſtabliſhed, as it was before the wars. *Catalonia*, and other Countries and places taken in *Spaine* reſtored, the Cardinall of *Richelieu* and all his friends deſtroyed, the Kings true confederates, (after the conſummation or ſpoile of ſo many men and money theſe many yeares agoe, for their recovery) left deſolate; eſpecially the houſe Palatine, and other Proteſtants, and *France* to the prey of the houſe of *Auſtria*, the which onely was to receive benefit, in this diſorder, by the vileneſſe of his creatures, which under hope to rule therein, did imagine to ſubvert the wiſe proceedings of his Majeſty, and under him the generous deſignes of that brave Cardinall, the repercuſſion of which blow was to be fatall, and bringing ruine to *England*, notwithſtanding whatſoever female promiſes made to the Catholiques there, and to their Adherents, blinded in this plot, that by this Peace they ſhould have their liberty, and that Kingdome ſhould be hereafter ſo abſolute, as the liberty of the Subject hath been there great and happy untill this time, under the priviledges of the Parliament.

Now to ſhew you cleerly and by proofe of fact, that the houſe of *Auſtria* thought to deſtroy the ſaid Cardinall, not for the publique tranquility, but

for the better advancing his owne vaſt and prodi-gious deſignes; and that thoſe which directly or indirectly have any hand to it, doe worke out their owne confuſion. I ſend you here annexed the Co-pie of a Letter written from *Narbonne*, by a Mini-ſter of State, before the impriſonment of the ſaid Lord *le Grand* and others: In the which you ſhall perceive what hath hindered this generall Peace to be deſired.

From Narbonne *the* 22. *of* May. 1642.

THe laſt Aviſoes that we have from Hamborough, make better and better known unto us, how little ſincere the proceedings are of the houſe of Auſtria, *touch-ing the publique tranquillity, whereunto ſhe hath no incli-nation. The King of* Hungaria *hath not onely diſclaimed or diſallowed once the Lord* Lutzall *his Ambaſſadour, (which hath ſigned the Tract of Preparatories, founded with full power from himſelfe) but he hath imployed him ſince, and the Earle of* Aversburg, *which is alſo from his part in* Hamborough, *for to propound to the Lord* Sal-vius, *Ambaſſadour of Swede, one Tract of particular peace with the Swediſh, which doth witneſſe that he de-ſireth in no wayes the peace of the Common-wealth, but onely to be free of ſome of his enemies, for to warre ſtill a-*

gainſt

gainſt the others, and that he had not any good intention when he treated of the Preparatories of Peace. Notwithſtanding all this, his deſignes ſhall not come to paſſe, ſeeing that the Crowne of Sweden *is not for to repugne to the Confederacie made with* France. *By all this is to be diſcerned the wicked faith of the King of* Hungaria, *and that nothing but ſtrength of Armes is able to bring him to Peace; In ſuch ſort that all the contribution of men and money made unto him in theſe wars by* Germanie, *is onely one Sacrifice that ſhe makes to the advantage of the houſe of* Auſtria, *which ſhall bring forth nothing but the ruine of the Empire.*

FINIS.

12

THE PROPHECY OF HVMPHREY TINDAL Vicar of VVellenger,

SHEWING THE DOWNFALL of the Clergy, and the woefull and miserable condition of this Kingdome.

With some other remarkeable passages.



LONDON,

Printed for *I. M.* 1642.

THE PROPHECY OF HUMPHREY TINDAL

Vicar of *Wellenger.*

THE time will come as true as the Creede,
Of Prieſts and Clerkes we ſhall have no need,
Churches ſhall fall, it ſhall be no wonder,
For the Clergy and Laity ſhall be aſunder,
And praying for Founders ſhall paſſe away,
And holy Writs ſhall ſhew us what to ſay,
The Churches where Images were wonten to be ſet,
With lively Letters they ſhall be writ,
To many mens hearts as heavy as lead,
Both young and old may them read,
But God of his Preheminence, and of his high Throne,
All honor ſhall be to him alone;

Foxes ſhall fall,and rights ſhall appeare,
And thus it ſhall continue from yeare, to yeare,
But at the laſt, a wonder to tell,
There ſhall be ſtirr'd ſtrife,with many a battle,
For a double danger ſhall be the cauſe,
For often changing,and breaking of Lawes,
The other if you reade arights,
The loſſe of Lords, Kings, and Knights;
For woe worth the time, and woe worth the ſorrow,
Miſchiefe dates end, it ſhall be no borrow;
A Maiden in tower ſhall have in hand,
To rule,and governe this her Iſland;
Her Lords by righteouſneſſe rule ſhall ſhe,
At length of her great Realme diſcharged ſhee ſhall be,
For Barons,and Lords a promiſe ſhall make,
Of Gods Holy Word a part to take,
But Prelates in pride their luſt to fulfill,
Shall cauſe thereby,much miſchiefe,and ill,
Which may ſley both Prieſt, and Clarke,
They never heard ſuch a peece of warke,
For happy ſhall he be then, which is too trew,
That bids *England* farewell, and adue,
For ſorrowes ſhal come,both to high,and low,
How one ſhall truſt another none ſhall know,
For then Ladies with ſorrowes ſhall ſing,
Widdowes and Maids their hands ſhall wring,
Children at their pare,ſhall die in the ſtreete,

All

All kind of creatures ſhall mourne or weepe,
Woe and alas then may be ſaid,
All kinde of paſtimes downe ſhall be laid,
Then Caſtles, and Townes, and pleaſant buildings,
Shall be deſtroyed, and come to their endings,
For who ſo be in bed over night,
Next morning ſhall be preſt to fight,
Then great ſorrow, hunger, and paine,
To eate dead folkes, they ſhall be faine,
Woe worth the ſinne that this cauſe ſhall be
To cauſe God thus to ſhew his cruelty,
But a voyce ſhall come both night and day,
Crying to Heaven to call you away;
But ſorrow, and paine for our offences,
With battle, famine, and peſtilences,
As a diſſolv'd Land brought ſhall it be,
Who knowes more none but hee,
Then a peace there ſhall be pretended,
That peace may be diſſembled,
That peace may be removed,
That peace will folly be proved,

But now greater ſights will appeare, great *Mars* omnipotent will be very diligent, His bloody brands of ſteele to whet upon their ſide, that we ſhall them deride.

This *Mars* with cruell fauction with Nation utter ruine, that all *England* ſcituation, ſhall be with op-

preſſion, and ſtill reade on their paſſion.

Flaunders ſhall riſe with *France*, with Speare, Sheild, Bill and Lance, to fight a double dance, confederd with alliance, to offer the defiance, *Spaine* ſhall imploy the *Britaines* to annoy, the *Scots* us to deſtroy, the *Welchmen* to annoy, the Dane to pluck and pull,

And all this reſurrection, ſhall put to their full fection, to bring thee to deſtruction,
England take this admonition,
Be wiſe and change thy condition,
Doubt not but thinke it ſure
This ſtorme thou ſhalt indure,
With heart confeſſe thee,
And to Heaven adreſſe thee.
For *Engliſh* name ſhall cleere away
Out of this Land for ever and aye,
When *Rome* is removed into *England*,
And every Prieſt the Popes power ſhall have in hand,
Betwixt ſix, and three (as I underſtand)
The Battle ſhall be in *Britaine* Land.

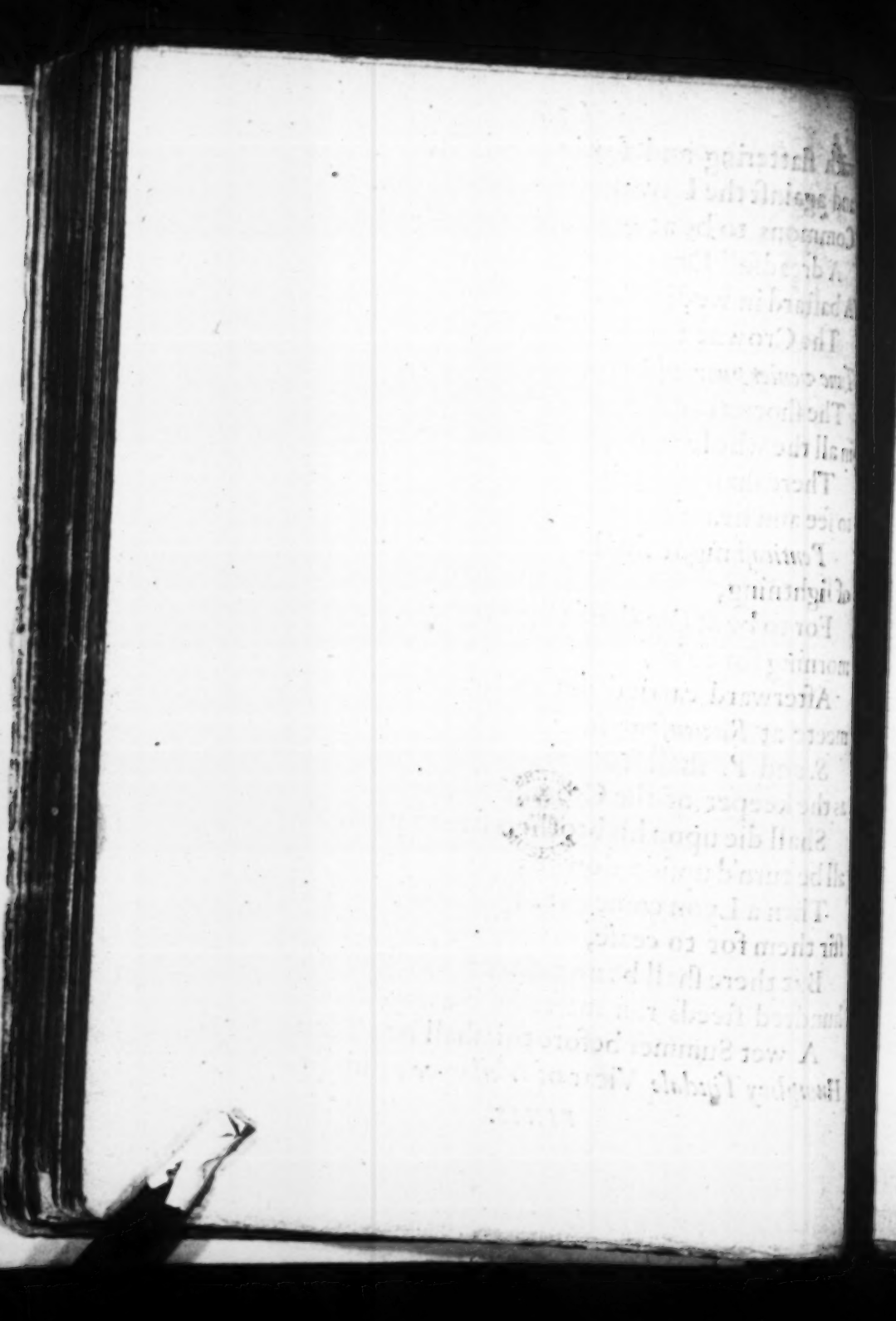
When pride is moſt preſt, and lechery moſt rife, and Knights and knaves clad both in one clothing the Church awleſſe, and the Land lawleſſe, by the yeere of Chriſt to come and gon,
In the Land of *Albion* ſhall be much confuſion.

Courtiers ſhall be taxed, and great buffets have with

with flattering and fearing their Prince they pleaſe,
and againſt the Law they ſhall rove, and cauſe the
Commons to be at great diſcord.

A dreadfull Dragon with a red roſe of great fame,
A baſtard in wedlocke borne ſhall bee
The Crowne to obtaine, ſhall challenge by name,
Tunc veniet puer vbi nomen ille.
The ſhorteſt and longeſt night, that ſhall be found
in all the whole yeare,
There ſhall be challenging to fight, great deſeace
to ſee and heare;
Penticoſt night ſhall be clothed in white in token
of lightning,
For to be at *Candlemas* when torches be light, a new
morning for to be,
Afterward carried out of the *North*, and for to
meete at *Ravenſpurgh*,
S. and *P.* ſhall ſtand in *Coſſield* haven till ſuch time
as the keeper of the Crowne
Shall die upon his brothers ſword point, then ſhall
all be turn'd upſide downe;
Then a Lyon come out of the *Weſt*, in harneſſe to
ſtir them for to ceaſe,
But there ſhall be no manner of reſt, untill twenty
hundred ſteeds run maſterleſſe away,
A wet Summer before this ſhall be; Thus gueſſed
Humphry Tindale Vicar of *Wellenger* of his propheſy.

FINIS.



13

A Letter ſent from the Right Honorable ROBERT Earle of *Warwik*, Admirall of the Sea; to Mr. *Iohn Pim*, Eſquire; and by him preſented by both Houſe of PARLIAMENT, *July* 6. 1642.

Mercurii 6 *Iulii*. 1642.

ORdered by the Lords in Parliament, That this Letter be forthwith printed and publiſhed.

Jo. Brown Cleric. Parliamentorum.



LONDON,
Printed by *E. G.* for *I. Hunſcot* and *I. Wright*. 1642.



Maſter Pim.

BEfore theſe ſhall come to your hand, I make no doubt but Maſter *Nicholls* of the Houſe of Commons, hath made both Houſes a Relation of what hath paſſed here ſince I received his Majeſties Letters for the diſcharging me of the command of the Fleet, whereby I was entruſted; Now I called a Counſell of Warre, and acquainted them with his Majeſties Letters, and likewiſe with the Ordinance of Parliament ſent from the Houſes for mee to continue my charg, I confeſſe it was a great ſtreight that I was put in betweene two commands that have ſo much power over mee, but when

I conſider the great care which I have ever obſerved in the *Parliaments* of this Kingdome, for the good and ſafety of the *King* and Kingdome, and every mans particular in them, and that they are that great counſell by whoſe authority the Kings of *England* have ever ſpoken to their Subjects; And likewiſe that the truſt of this Fleete for the defence of his Majeſty, and the Kingdomes was committed to me, by them, and knowing the integrity of my owne heart to his Majeſty, and Parliament, I reſolved not to deſert that charge committed to my truſt wherein God (bleſſed be his Name for it) hath made mee hitherto ſo ſucceſſefull; but to continue it untill I ſhall bee revoked by that authority that hath entruſted mee with it; which having declared to my Captaines at the Counſell of Warre, all of them unanimouſly and cheerefully tooke the ſame reſolution excepting five, which was the Reare Admirall, Captaine *Fogge*, Captaine *Burley*, Captaine *Slingsby* and Captaine *Wake*: All which five refuſed to come upon my Summons

Summons, as having no authority over them, and got together round that night to make their defence againſt mee, onely Captaine *Burley* came in, and ſubmitted to me, whereupon in the morning I weighed my Anchors, and cauſed the reſt of my Ships ſo to doe, and came to an Anchor round about them, and beſieged them, and when I had made all things ready I ſummoned them, Sir *Iohn Mennes* and Captaine *Fogge* came in to mee, but Captaine *Slingsby*, and Captaine *Wake* ſtood out, whereupon I let fly a Gun over them, and ſent them word I had turned up the Glaſſe upon them, if in that ſpace they came not in they muſt looke for mee aboard them, I ſent to them by my Boat, and moſt of the Boats in the Fleete, their anſwer was ſo peremptory that my Maſters, and Saylors grew ſo impatient on them, that although they had no Armes in their Boates, at all yet God gave them ſuch courage, and reſolution, as in a moment they entred them, tooke hold on their ſhrouds and ſeized upon theſe Captaines being armed

with their Piſtols and Swords, and ſtroke their Yards and Top-maſts and brought them both to me; the like courage and reſolution was never ſeene amongſt unarmed men, ſo as all was ended without effuſion of blood, which I muſt attribute to the great God of Heaven and Earth onely, who in the moment that I was ready to give fire on them, put ſuch courage into our men to act it, and ſo ſaved much blood. I hope the Parliament will thinke of ſome courſe for all our Indempnities, and eſpecially for the officers of the Navy, and principall for the Surveyour of the Navy, my Vice-Admirall, a very able and good man; For my ſelfe I doubt not but they that put me in this imployment will preſerve me for ſerving them faithfully.

I pray you Sir, be a meanes to Sir *Robert Pie*, and Mr. *Greene*, that ſome money may be ſent us, for it hath beene often promiſed but we heare not of it. The weather continuing ſtormy ſo long together, that we ſpend our Maſts and Top-maſts, or ſome determent or other fals upon us daily, ſo that

that we are in great extremity for want of money. Thus having nothing elſe to trouble you for the preſent, onely that you will be pleaſed to acquaint your Houſe of Commons with our proceedings, here I bid you farewell, and reſt,

Your aſſured Friend,

WARVVICK.

From aboard His Majeſties Ship the *Iames* in the *Downs* this 4. of *July* 1642.

FINIS.

FINIS.

HIS MAJESTIES DESIRES

AND

Command to all the Trayned Bands and others on this side *Trent*, and Dominion of *Wales* to be in Readineſſe with Horſe and Arms to ſerve His MAIESTY for defence of the Kingdome, and to be in ſuch readineſſe, that they may be able to march at 24 houres warning at the furtheſt.

Signed with His Royall Signet at the Court of York, *and publiſhed by His Majeſties ſpeciall Command.*

With the Sheriffe of *Yorkeſhires* Propoſitions to the Gentry and Commonalty of that County. *July* 1. 1642.

Likewiſe, a Letter which came from *Manchester*, read in the Houſe of COMMONS, concerning a great Troop of Horſe lately come from *York*, under the Command of the Lord *Strange*, and the Parliaments Reſolution concerning the ſame.

Hen. Elſing Cler. Parl. D. Com.

July 6. Printed for IOHN NORTON, 1642.

MAJESTIC

The Kings Maieſties ſpeciall Command to all the Trained Bands and others on this ſide Trent, &c.

THE Kings Majeſty hath divers and ſundry times, bin pleaſed both in *Meſſages* and *Declarations* to expreſſe his gracious *Intentions* and *Determinations* towards the Parliament, and to all the reſt of his loving Subjects, he ſeeing and perceiving the great Danger which now is like to befall this Kingdome, unleſſe a timely Remedy be ſpeedily taken.

His Majeſty therfore conſidering what a great perplexity his poor ſubjects are in, doth therfore Declare and Command that all the Trained Bands and others on this ſide *Trent*, to be in readineſſe with Horſe and Arms to ſerve his Majeſty for

Defence of the Kingdome, whose Intentions are reall.

Whereas his Majesty hath for the safeguard of the Queen, Prince, and the rest of his Royall Children, and of all his loving subjects in the Southern parts of the Realm, by Commission under the great Seal of *England*.

And wheras his Majesty by his Letters under his Royall Signet, directed to his Lieutenants of severall Counties on this side *Trent*, and in *Wales*, hath required and authorized them to have in readinesse the Trained Bands, with such further Forces of horse and foot, as can bee raised in those Counties, and in their own persons to bring them, with meet Officers to order and command them to such Rendevous as shall be assigned to the said Lieutenants: His Majesty therefore doth Declare his Royall will and pleasure, and doth hereby require and command all his *Lieutenants*, and *Deputie Lieutenants*, of his severall Counties on this side *Trent*, and in his Dominion of *Wales*,

Wales, that forthwith they have in readineſſe, not only all the Trayned Bands, both *Horſe* and Foot, of their ſeverall *Lieutenancies*; but likewiſe all other perſons, that are able, eyther in body or eſtate, to do ſervice, to put themſelves into the beſt Order they can for Arms, both for *Horſe* and Foot, and bee ready eyther to the Counties in which they dwell, or to come under the conduct of the ſaid Lieutenants, or their Deputy Lieutenants, or ſome of them to ſuch Rendevous elſe where, and at ſuch times, for the defence of the publike, and themſelves, as their Captain Generall, or (in his abſence) his *Lieutenant* ſhall appoint: And all to bee in ſuch readineſſe, that they be able to march at 24. hours warning at the furtheſt after Command to be received from him or his Lieutenant in that behalf.

That ſo by that means, they may be far greater ſecured, from all Dangers that may enſue, and by that means preſerve the peace and ſafety of this Kingdome.

And

Wherein his Majesty doth expect that forwardnesse in all his Loyall and well affected Subjects, as that in this common Danger, they will be willing with their Persons and Estates, to contribute all assistance to his Majesty, for the publike preservation of the Kingdome, and their own safety and peace.

And his Majesty doth further charge and command, as well all his Lieutenants and Deputy Lieutenants of his said severall Counties, as all Justices of Peace, Majors, Sheriffes, Baylifles, and all others, whom it doth or may concern, to be obedient, ayding and assisting unto the directions and Commands of the said Captain Generall, or his Lieutenant from time to time in the Execution of this His Majesties service.

Nevertheleſſe, his Majeſties pleaſure is That for ſuch Forces as are or ſhall bee leavied by his Majesties Captain Generall of his Army, or his Lieutenant for his Majesties service in the North, that they ſhall be ſpared to ſerve in his Majeſties,

ſties Army on this ſide *Trent*, with Care and Diligence.

Publiſhed by His Maieſties ſpeciall Command.

The Sheriffe of Yorks Propoſitions to the Gentry and Commonalty of that County.

THat he is commanded to ſend out Warrants to call all the Gentry to *Yorke* on Thurſday next, to know what horſe every one will offer to his Majeſty for ſervice for three months; or money, if Gentlemen bee not provided of horſe and Arms.

That Propoſition is thus; that for every Horſe Gentlemen are willing to provide, they may, if they will, ſend in Money and no Horſe, after the rate of 2. s. 6. d. *per diem* for three months, divers Eſquires ſend in 6. ſome 10; the County ſtandeth now at gaze, wondring what may happen.

The

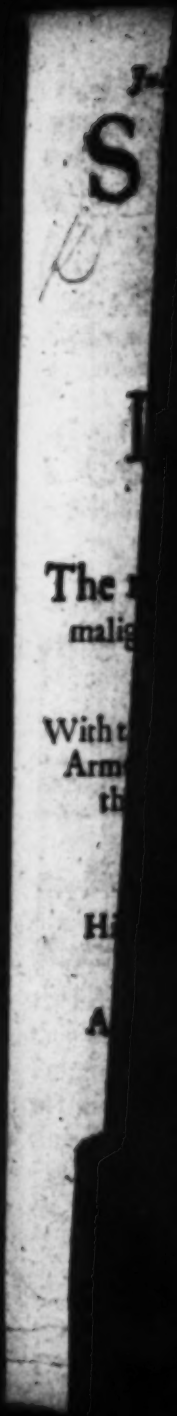
On *Friday* laſt there was a Letter read in the houſe which came from *Lancaſhire*, informing that the Officers appointed by his Majeſty, went on ſo vehemently, that the Ordinance for the *Militia* could not take any place; the Lord *Rivers* is very briſk in ſetting the Country againſt the *Parliament*, who brought 1000 men into the field at one time.

The Inhabitants of *Manchester* are in a great fear, by Reaſon the L. *Strange* hath brought more Forces from *Yorke* againſt them, they have had ſome skirmiſhes together, the Lord *Strange* having had the worſt ont.

It was reſolved by both Houſes, That Sir *George Middleton* be forthwith ſent for as a *Delinquent*.

Ordered by the Lords and Commons, That this be printed and publiſhed.

John Brown Cler. Parliamentorum





July 7 1642. 15

THE SCOTTISH Determination AND LOYALTIE.

DECLARING,
The manner of the PAPISTS, and other malignant Persons rising in Armes in that Kingdome of *Scotland*, and the manner of their suppression.

With the *Kings* Commission for the raising of Force and Armes, and the *SCOTS* Directions of the same to the high Court of *PARLIAMENT*, desiring their prudent Advice.

LIKEWISE
His *Majesties* Letter to the L. *Major* of *Edinburgh*.

AS ALSO
A cleare manifestation of the *Scots* Love and Loyalty to the *PARLIAMENT*.

LASTLY,
A new *Order* lately set forth from the *House* of *Commons*.

London, Printed for *I. H.* and *R. T.* 1642.

THE SCOTTISH Determination AND LOYALTIE

DECLARING,

The manner of the PRIESTS, and other malignant Persons ruling in Armes in that Kingdome of Scotland, and the manner of their oppression.

With the Kings Commission for the raising of Force and Armes, and the SCOTS Directions of the Same to the high Court of PARLIAMENT, declaring their prudent Advice.

LIKEWISE

His Majesties Letter to the Mayor of Edinburgh.

AS ALSO

A cleare manifestation of the Scots Love and Loyalty to the PARLIAMENT.

LASTLY,

A new Order lately set forth from the King of Denmark.

London, Printed for I. M. and R. [illegible] 1643.

THE Scottish Determination and Loyaltie.

THe *Scots*, whose Actions are not onely weighed with Fidelity, but also Maturity of Consideration, have now declared the absolute, and perfect Estate of the whole Kingdome of *SCOTLAND*.

It is not unknowne what unhappy Warres have beene lately fomented betweene Vs; but if wee scrutably search into the Causes, the Effects will not seeme so strange or wonderfull: for what they did was onely a maintenance and preservation of their Religion (more deare and precious to them then their lives) of their Liberties and lust Propriety. For *Canterbury* in his time did tirannize most extreamly over them, and would have (as his Intentions were bended) trampled over their Consciences, urging upon them Matters in Religion not onely superstitious

ſtitious and prophane in themſelves, but alſo tending highly to the nouriſhment and advancement of *Popery*, and *Romiſh* Innovations.

After his wicked and egregious mind had compaſſed that reſolution, and he had forced ſuch illegall, or rather irreligious points and ſuperſtitions on them, they could not in diſcharging their cleere conſciences do otherwiſe, then immediately ſtand in defenc of their Religion, and liberties, from any uniuſt violation; ſo that they then armed themſelves and reſolved to come to *England* for Iuſtice.

But it pleaſed GOD to call a wiſe, and prudent Parliament together, who ſuddainly compoſed that Variance, and reconciled in two *Kingdomes* ingaged in Warr, in an abſolute Contract of Pacification, as well for the time then preſent as alſo for the future.

And ever ſince that time there hath beene a generall Peace concluded on, and not the leaſt motion or ſuſpition of any Civill diſcord to ariſe againe till of late: for the King and the Parliament have been at ſuch extream difference, and alienation of affection or confidence in each other, that not onely feares and iealouſies, diſtractions and diſtempers, but alſo imminent danger have been greatly ſuſpected to approach. For beſides their Declarations, and Remonſtrances Meſſages, and Replies, ſo often and frequently interceding, it is iuſtly to be feared, that they will grow to more then verball Conteſtations. For it moſt perſpicuouſly appeares, that the King ſeduced by wicked Councell intends to make Warre againſt his high Court of *Iuditature*; witneſſe his private Warrants in divers Counties to hire, and provide Souldiers for his Majeſties ſervice, witneſſe his going to *Hull* in a way of Hoſtilitie; witneſſe alſo his publique Warrants, and Commerce in *Holland*, where hee pawned not onely divers Pearles and precious Iewells, but alſo the rareſt Gemms in the Crowne formerly

merly invested, only to maintaine this pretended and intended Warre; ſo many Piſtolls, Horſe, Horſmen, and Powder being alſo provided for the ſame purpoſe, to be conducted and ſent over to his Maieſties Service aforeſaid.

The *SCOTS* therefore underſtanding moſt apparantly all theſe ſeverall particulars, heerein included, and more were reſolved to take the moſt iuſt and equitable caſe: And they conceived that divers malignant Perſons did uſually meet at *Edinburgh*, ſuch onely, or eſpecially, whom the PARLIAMENT have knowne Incendiaries, Plotters, and enemies to the State, and Peace of the Kingdome, they had iuſt occaſion to ſuſpect ſome evill Deſigne then hatching and in agitation.

But withall, as ſoone as they ſaw their frequent Convocation, and then uſually bringing ſome part of Ammunition, and proviſion of Armes with them, they immediately concluded that thoſe factious and malignant Spirits intended to ſide with the King againſt his PARLIAMENT, Wherefore they ſtopped ſome, others they apprehended: and ſome they committed to ſafe cuſtodie, accordingly as they anſwered at their Examinations before a Magiſtrate. For they conceive, that if they ſhould permit thoſe Seditions and Diſcords, they may at length aſpire to that aſcent of malignity, wherein they rayſing a Faction heere alſo may engage both theſe Kingdomes in another unhappy Warre.

They will doe nothing that ſhall offend either King, or Parliament, but of the two, they will comply withe the iuſteſt cauſe. The King hath ſent a Commmiſſion thither for the raiſing of Forces, and Armes to attend his Maieſtie, but the SCOTS would not condiſcend to the execution thereof, untill they had received directions, and intelligence from the *PARLIAMENT*, leaſt they ſhould any way

greſſe in their willingneſſe to His Maieſty, for indifferent and ſeverall Commands, a conformity of obedience is very difficult.

His Maieſtie hath alſo ſent divers Letters to the Lord Maior of *Edenburgh*, intimating that hee commanded him to aſſiſt his Maieſtie with Forces of Armes, whenſoever occaſion or neceſſity ſhall require.

But the *SCOTS* whoſe knowne fidelity will not tranſcend the limits of Iuſtice, will not perſorme any thing, that may bee either preiudicall to his ſacred Maieſtie, iniurious to the PARLIAMENT, or diſadvantagious to the proſperous peace, happineſſe and ſecuritie of this whole Kingdome.

FINIS.

IT is Ordered by the Commons now Aſſembled in Parliament, That the ſeverall Members of this Houſe, doe forthwith give their Attendance upon the Publique Service of this Common wealth with which they are intruſted by their Countries. And the Sheriffes of the ſeverall Counties of this Kingdome of *England* and Dominion of *Wales* are required to give notice of this Order unto all ſuch Members of the Houſe of Commons as are within their reſpective Counties; and ſpeedely to make returne of ſuch their doings, unto the *Speaker* of that Houſe: And all ſuch as ſhall not make their perſonall appearance according to the time appointed, in the Houſe of Commons, ſhall each one forfeit one Hundered pounds, to be diſpoſed of to the Warrs in *Ireland*, and undergo ſuch further cenſure and puniſhment as the ſaid Houſe ſhall think fit for ſo great neglect of their duty in a time that ſo neceſſarily requires their aſſiſtance.

Provided alwaies, That all ſuch as are ſpecially imployed by this Houſe, are to remaine in ſuch imployments, untill they ſhall have particular Directions for their returne.

Ordred that this be forthwith Printed.

H. Elſyng. Cl. Parl. D. Com.

GOD 16

FIGHTING FOR VS IN IRELAND,

OR

A MOST TRVE AND exact Relation of the accurrances done by the *English* this Moneth last past to this present.

With the manner and number of our Forces which marched out upon this expedition.

Also the names of the Castles they tooke, the manner of besieging, and of the Releasing the *English* in their deepest destresse, and what number of the Irish was put to the sword.

Wherein it apperes that God never forsakes those that put their trust in him.

Written by W. B. *of* Dublin, *whose Letters have hitherto expressed nothing but truth.*

Printed for *W. B.* and are to be sold by *Thomas Bates* in the *Old-Bayly*. 1642.

GOD FIGHTING FOR VS IN IRELAND,

OR

A MOST TRVE AND exact Relation of the accurrances done by the English this Month last past to this present.

With the manner and number of our Forces which marched out upon this expedition.

Also the names of the Castles they tooke, the massacre of bellegring, and of their Reclaiming the English in their deepest defirelle, and what number of the Irish was put to the Iword.

Wherein it appears that God never forlakes those that put their trust in him.

Written by W. B. of Dublin, whose Letters have bin expected nothing but truth.

Printed for W. B. and are to be sold by Thomas Bates in the Old-Bayly. 1642.

DUBLIN

JUNE, 1649.

ON Saterday last some of our Armie comming of[f] [illegible] Cullers, marched from hence towards *Trim*, the next munday marched after them 3. Cullivers and 5 troopes of Horse, besides 200. Firelocks and field peeces 8. and it is thought their meeting place is to be at *Trime*: and divers others of Foote and Horse from *Drohedа* and other places where our Garrisons are to come to them, which wee hope by the blessing of the Lord of Hosts will doe good service before they returne, the summer being so farre spent, it's full time to beginne to redeeme the time which little to have done very little to so great a worke, I hope the prayers of all Gods people will interceede for them and the rest of all our Armies, that God may bee honored in the good worke begun, to the increase of his Gospel and the true peace and common wealth, all which are now very low brought and hardly a shadow of either [illegible]

This day we heare three things which hath happened from and by our Garrison at the *Naas* (for where wee have forward Commanders God in his mercy hath ever beene with them) Captaine *Michell Jones* a very worthy Gentleman, a valiant Souldier and religious man, [illegible] chief

cheef to a Towne of the Right Honorable the Lord Viscount of Ely Lord [illegible], which hath beene long besieged by the Rebells, a strong hold and well furnished with Armes, but wanted powder and shot, yet have held out against those Traytors great forces which were much pitied of us all, but no succour was sent to them, and the Rebell had so wrought their trialls, that it was almost past helpe, but this worthy Captaine with a handfull of men in comparison of the Rebells, set upon them, beseigers, beates them out of their trenches and workes which they had made to surprice the Castle, slew many of them, and put the rest to flight, and burnt the Towne close by the Castle, which harboured the Rebells furnished our friends with men powder and shott and what they wanted, with great plenty and have left them so strong, that they are by Gods assistance able to bid defiance to their and our Enemies, this place was in such extremity, that had our men staied but two houres longer before they came, the Castle men & Armes in it had beene all lost, and they Rebells had got so strong a hold, that we could hardly have recovered it without the losse of much blood and great expences, but blessed bee God for his wonderfull deliverance which was done by his great power.

The second is by the same worthy Captaine at a place about two miles from the *Naas* called *Bitche Hall*, which hath beene wonderfully offencive to us, to whom our valliant Captaine marched with a few men, set upon it, the Rebells strongly withstood our mett, but nothing daunted by them after many assaults approached neare their hold which the Rebells though too strong for us to gett, in which assaults our courageous Captaine was in great danger of his life, who espied one of the Rebells

through

through a ſpeech hole aiming at himſelfe, which by the good providence of the Almighty he eſpying, ranne with a brave reſolution to the hole, and with his Piſtoll ſhott the Rebell and killed him before hee could diſcharge at our Captaine, and in the the concluſion tooke the Caſtle and put them the Rebells to the ſword, by which good ſucceſſe we and all Gods good people ought with thankfull hearts bleſſe and prayſe his holy name.

The third was at *Maynouth* the manour houſe of the Earle of *Kildare*, which in ſome ſort was not ſo proſperous although the wonderfull providence of our good God is wonderfully manifeſted, 33. of our men were ſet to keepe that great manour houſe, the Rebells had their randevouſe within a mile of it, and yet our 33 men kept it from them till one in the houſe the earles Butler played the Trayterous Rebell and betrayed them, the houſe is great and full of windowes which were barrocadoed up with Iron Barres and ſtones, our men were diligent upon their watch where the danger was, but this traiterous villaine appointing the Rebells where to come at a window leaſt ſuſpected, the Rebells on the out ſide and the villaine within opened one window, by which 60. of the Rebells entred the Houſe before our men eſpied them; but when our men found out their treachery, with undanted ſpirits ſet upon them in that roome the Rebells were in and put them all to the ſword, but the Enemy being in number ſeven hundred, and the reſt ſo neere them, were not able to hold out, for the Rebells caſt balles of wildfire into the Houſe, which burnt ſo furiouſly they were not able to quench it, ſo that our men gathered themſelves into a body, taking with them in their Pockets and ſtockings as much powed as they could well carry fired the reſt and marched through the Rebells diſchar-

[illegible] Dublin this seventeeth of
June, 1646.

June

[illegible]

June the Eighteenth, 1642.

THis day were brought from one Troop, Sir *Richard Grenvile*, into Cornwall of our Cavalry at *Tryme*, were a Castle about 3 miles from *Tryme* with in it 16 men of the Castle, women, and children which [illegible] of the Castle is one *Lynch*, under the Castle is called *Lynch* [illegible] against which our men raised [illegible] the besiegers [illegible] the Castle, which stood [illegible] men, and tenne hurt, of which ten Leiftenant Colonell *Kerke* was one, which when the Rebells saw that our men were resolute, and that our men would not depart till they had the Castle, the Rebells themselves set fire on the Castle, but that would not prevaile for their escape although some of the Rebells were burnt in that fire they themselves kindled, our men would not suffer them to escape so, but put to sword 60. of them, tooke 4 prisoners, but suffered the women and children to passe with their lives: upon this victory our men marched to a Castle beyond *Tryme* about the same or lesse distant from *Tryme* of the Lord of *Trymelstone*, but the Rebells in that Castle understanding that our men had given an overthrow to *Linch* is *Knoche*, left the Castle and fled but their goods with the̅, five or sixe cart loades, which tooke

when

when our men understood made after them, recovered the goods but the Rebells fled into woods and bogges and so escaped themselves, but lost their goods, which our men injoyed for pillage. In another Castle not farre from this of *Tryme* the Rebells hearing of the successe our men had against those two Castle, left their strong holds and fled also before our Army came at them.

This day was two Rebells drawne hanged and quartered at the Gallowes greene, where many more will follow if they have according to their deserts. This day Sir *Andrew Elmer* the Lord of *Ormonds* brother in law, Sir *Nicholas White*, Master *Nicholas White* his son and heire, and Master *Elmer* were indicted of high Treason at the Kings Bench barre, and returned prisoners to the Castle, and likewise Alderman *Ames* was indicted of high Treason this weeke, and committed to the marshyall of the four Courts where as yet I leave them.

FINIS.

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CURRANT:

12 *Julii, Stylo novo,* 1642.

K Courant

OR,

Some paſſages of great and dangerous Conſequence in FRANCE.

Alſo an exact

RELATION

Of the preſent ſtate and condition of GERMANY, between the Imperialiſts Swedes, and others; And of the happy ſucceſſe and progreſſe of the ſaid Swedes.

With other conſiderable matters fitting to be known in theſe times, wherein ſo many heads are employed againſt the Parliament of *ENGLAND.*

London, Printed for *Edward Husbands,* and *John Frank.* 1642.

Paris, 12 *Julii*, 1642. *Stylo novo.*

BY an Expreſſe to a great Perſon it's certified, That the Queen mother is dead, and is verily believed. Monſieur is gone, being of the Plot; and ſome ſay a great one that muſt be nameleſſe knew of it If M. *Jermyn*, M. *Percy*, and M *Mountague* had not been gone for *Holland*, there was order to have ſtayed them here. The Duke of *Bulloyn* is priſoner at *Turyn*; ſome ſay his brother is got into *Sedan*: There were many in this Plot, and it falls out happily it is diſcovered; for *France* and *Spain* had joyned, if the Plot had taken, which could not but

have produced dangerous effects to *England* in this ſad time of diſtraction. As for the *German* News, the underwritten will fully ſatisfie you, being a moſt exact and impartiall Relation of the preſent ſtate of thoſe parts.

The Prince of *Tranſilvania* ſeeing the happy ſucceſſe of the *Swedes*, towards the hereditary Countries of the Emperour, and believing he hath now found a fit occaſion to execute his deſigne contrived long ſince, which is, To make himſelf King of *Hungaria*, doth begin to arm very powerfully: that preparation, with the happy progreſſe of the Swedes, puts both the Emperour into great perplexity, and all *Auſtria* into an Alarm; for Generall *Torſtenſon*, after his taking of *Necoſſe*, having purſued

ſued the Imperiall Army into *Moravia* hath cauſed them to retire, and take their poſt toward the Frontiers of *Hungaria*, neer to *Malsborgh*, and *Badiſon*, whither *Piccolomini* is gone with all diligence, to put the Imperiall Army in good order; but becauſe the Troops which are come out of high *Saxony* and *Franconia* are diſperſed, and for that the Swedes are come between them, they can very hardly joyn; beſides ſome Regiments of the Emperours which are amongſt them, are mutined, and have pillaged the Baggage of the Arch duke *Leopoldus*: Likewiſe it is not known whether it were the Swedes or Imperialiſts that have pillaged 300 Waggons laden with very rich houſhold-ſtuffe, which was intended to have been ſaved out of *Moravia*, by conveying

ing of it to *Vienna* : In the mean time *Conningſmarck*, a Commander of the Swedes, hath taken the Town of *Olmits*, the Capitall of all *Moravia*, at the third Aſſault, and killed all which were found in Arms, from thence gone to *Bruin*, and it's believed at this time he will take it. *Tortonſen* threatens *Gas* and *Prague* ; his Horſe makes courſes within 15 Leagues of *Vienna*, and doth expect ſpeedily new ſuccours out of *Sweden*. The Treaty with *Luenburg* goeth not forward, by reaſon that *Hildeſheim* will receive no Garriſon. Touching the Armies about the *Rhyne*, they remain in this ſtate, each work upon their Bridges upon Boats, do fortifie their Camps with new ſuccours : *Hatfeld* hath received a new Supply of four Regiments out of *Franconia* and *Swale*, and

and the Marſhall *de Guibriane*, hath joyned to him his confederates the *Heſſens* and the *Weymerians*; the firſt is encamped about *Zoiet*, and the other neer *Ortingſon*: *Don Franciſco de Melo* was not paſſed the River of *Meiſe* the firſt of this Month, but lodged between *Riermond* and *Hepſemwert*, and is in diſpute with *Hatfeld* for the higheſt Command: but the Prince of *Orange*, and Marſhall *de Guebriane* agree very well, and their Camps are ſo neer together, that their Armies ſeem to be but one body: there paſſeth in their quarters nothing but dayly Skirmiſhes, in which the Imperialiſts loſe many men, beſides thoſe which dayly disband; but the want of Victual and Forrage will in the the end force one Army or the other to a Battell, or to dislodge from their quar-

quarters. The Sea Fleet of the *Dunkerkes* was the third of this inſtant under their Fort, which is as well apprehended in *England* as in *Holland*.

FINIS.



THREE PROCLAMATIONS BY THE KING.

1. Against the forcible Seizing or removing any Magazine of any County. &c.

2. Forbidding any relieving of the Towne and County of *Kingston* upon *Hull*.

3. His Maiesties pardon to all the Officers and Souldiers within that Towne and Countie.

Imprinted first at *Yorke*, and now re-printed at *London* by *F. L.* for *Mary Thomas*. 1642.
July, the Nineth.

By the King.

A Proclamation against the forcible Seizing, or Removing any the *Magazine* or Ammunition of any County. And concerning the Execution of the *Militia* within this Kingdome.

WHereas by Our Proclamation of the twenty seventh of May last, in pursuance of, and according to the Lawes and usages of this Realme, We did in Our care of the peace of the Kingdom command all Our Sheriffs, and all Colonels, Lieutenant Colonels, Serjeant Maiors, Captains, Officers and Souldiers belonging to the Trained bands of this our Kingdom, and all High and Petty Constables, and other our Officers and Subjects, not to muster, Levie, Raise, or March, or to Summon or Warn upon any Warrant, Order or Ordinance, from one or both Houses of Parliament (whereto We had not or should not give our expresse consent) any of our Trained Bands, or other Forces, to Rise, Muster, March, or Exercise without expresse Warrant under our Hand, or Warrant from our Sheriffe of the County, grounded upon a particular Writ to that purpose under our Great Seal. And We did thereby publish, in case any of our Trayned Bands should Rise or gather together contrary to that our Command, Wee should then call them in good time to a strict Account, & proceed legally against them as violaters of the lawes and disturbers of the peace of the Kingdom And

And whereas we did likewiſe by our Proclamation of the eighteenth day of *June* laſt, for the reaſons therein expreſſed, Charge and command all our Officers, and Miniſters, that they ſhould uſe their utmoſt endeavours for the ſuppreſſing of all Levies and Forces, raiſed or to be raiſed without or againſt our conſent, As alſo all other our loving Subjects, that they ſhould be attending aiding and aſſiſting our ſaid officers & miniſters therin.

And wheras We have awarded into the ſeverall Counties of our Kingdom of *England* and Dominion of *Wales* our ſeverall commiſſions of Array, thereby giving power to ſeverall perſons of Honour, Reputation, and Eſtate in the ſaid Counties, for the ſafety and defence of Vs, our Kingdom, and our good Subjects from time to time as it ſhall be needfull to Array, Train, Arm, and Muſter our Subiects inhabiting in the ſaid Counties, and in caſe of imminent danger to conduct and lead them for the deſtruction of our Enemies, and in the defence of the Country and the Kingdom, Whereof by our Proclamation of the twentith day of *June* laſt, we gave notice to all our Subiects, and did thereby further Charge and Command all our officers and miniſters, and other Our Loving Subiects, that they be attending, ayding, aſſiſting, counſelling, and at the commandment of the commiſſioners of our ſeverall Counties reſpectively in the execution of their ſaid Commiſſions, as they would anſwer the contrary at their utmoſt perils. And wee did thereby alſo declare, That whoſoever, after that our proclamation publiſhed, ſhould do any thing in oppoſition of our ſaid Commiſſioners by diſobeying their Commands, according to Law, or putting in execution any other command concerning the *Militia* of our Kingdom contrary to Law, wee ſhould account them unworthy o our Grace and Mercy, and ſuch as muſt expect tha

luſtic

Iuſtice (how Penall or Capitall ſoever it be) ſhould be done upon them according to their demerits.

Since which time we underſtand, ſome ill-affected perſons intending the diſturbance of the peace of this Kingdom, & the weakning & impairing of our ſtrength, under colour and pretence of ſome Order, or pretended Ordinance, of one or both Houſes of Parliament, without Our conſent, or without any Commiſſion or warrant from Us, have in great numbers forcibly ſeized upon, and taken into their owne hands and power, ſome part of the Magazine and Ammunition, provided and placed for the ſafety and defence of this Kingdome, and carryed the ſame from the place where the ſame was by Common conſent formerly laid up, to their own houſes or poſſeſſions, and have alſo taken into their poſſeſſions, and diſpoſed at their pleaſures, the Armes of divers of the Trained Bands without their conſents, whereby they are unarmed (what occaſion ſoever ſhall happen) for the defence of Us and Our Kingdome, And have threatned and endeavoured to arreſt, apprehend, and impriſon, or procure Warrants, for the apprehenſion, arreſting, and impriſoning of ſome of Our Subjects, for obeying ſome of Our ſaid Commiſſioners in their Commands, according to the Tenors of their ſaid Commiſſions, or for endeavouring to ſuppreſſe Levies or Forces raiſed without Our Conſent, or for refuſing to obey the Orders, or pretended Ordinances, of one or both Houſes of Parliament, made without Our Conſent, concerning the *Militia* of Our Kingdom: Which we cannot interpret to be leſſe then endeavours (as much as in them lyeth) of Levying Warre againſt Us, and of diſcouraging Our Subjects from aſſiſting Us in the juſt and neceſſary Defence of Our ſelfe and Kingdome.

We doe therefore, by this Our Proclamation, expreſſely

preſſely charge and Command all Our Shriffs, Iuſtices of the Peace, Majors, Bayliffs, Conſtables, and all other Our Officers and Subjects whatſoever, upon their Allegiance, and as they tender the Peace of this Kingdom, not to Seize, Remove, Diſplace, or intermedle with the Magazine, or Ammunition, of or belonging to the ſeverall and reſpective Counties of this Our Kingdom of *England*, or Dominion of *Wales*, or any of them, or any part thereof, upon any ſuch Order or Ordinance made or to be made, by one or both Houſes of Parliament, whereunto We have not, or ſhall firſt give Our expreſſe Conſent.

And We do likewiſe Charge and Command all Our ſaid Officers, & Miniſters, and other Our Subjects whatſoever, that they uſe their utmoſt endeavours (as in their duties they are bound) for the arreſting, and apprehending of all ſuch perſons, as ſhall with any manner of force by colour of any ſuch Order or Ordinance made, or to be made, by either or both Houſes of Parliament, without or againſt Our conſent, detain or keepe any Magazine, or Ammunition, or the Armes of any of Our Trained Bands ſo ſeized, removed, diſplaced, or ſhall hereafter under colour of ſuch Order or Ordinance made or to be made, Seize, Remove, Diſplace, or intermeddle with the Magazine or Ammunition, of or belonging to the ſeverall and reſpective Counties of this Our Kingdome of *England*, or Dominion of *Wales*, or any of them or any part thereof, or with the Armes of any of Our Trained Bands there, or as Commiſſioners, or Commanders, ſhall hereafter put in execution any ſuch Order or Ordinance made or to be made, by either or both Houſes of Parliament, without Our conſent, concerning the *Militia* by Levying, Arraying, Traying, or Muſtering any of Our Subjects, or who ſhall by colour of any

ſuch

such Order or Ordinance, of either or both Houses of Parliament, made or to be made apprehend or arrest any of Our Subjects, for Endeavouring to suppresse any Levies, or Forces raised or to be raised without Our consent, or for refusing to obey the said Orders, or pretended Ordinance, touching the *Militia*, And also for the arresting, and apprehending of all such persons, as for the advanceing or Countenancing of the Execution of any such Order or Ordinance, made or to be made without Our Consent concerning the *Militia*, shall actually endeavour to apprehend or arrest any of Our Subjects, for obeying Our Commissioners of Array in their lawfull Commands, according to the Tenur of their said Commissions respectively. And the said offenders so arrested and apprehended, to carry to the Common Goal of the said County, where the said Offenders shall be so apprehended or arrested, there to remaine till they shall be delivered by due course of Law.

Given at Our Court at Yorke, the fourth day of July, in the Eighteenth year of Our Reign. 1642.

By the King.

A Proclamation forbidding all Releeving or succouring of the Town or County of *Kingston* upon *Hull* against His MAIESTIE.

WHereas our Town and County of *Kingston* upon *Hull*, is, and hath for some Moneths last past been with-held from us and our entrance into the same trayterously resisted and opposed with great force and numbers of armed men, commanded and directed by Sir *John Hotham*, who (we understand) is now labouring to seduce more of our loving Subjects

iects to help and assist him in that odious and Traiterous action.

we do, by this Proclamation, straitly Charge and Command all our loving subiects, that they do not give him any Assistance, Aid or Succour, by their own persons, or by sending any other thither, or by Conveying or causing to be conveyed into the said Town or County any Persons, Money, Arms, Ammunition, Victuals, or any other Aide or Succour, for or towards the keeping or defending of the said Town or County against us, or any sent or to be sent by us for the removing of the unlawfull Forces there, and taking possession of our Fort, Port Arms, and Ammunition there.

And hereof we charge all our loving Subiects to take Notice, and to give present and full obedience hereunto as they will avoid the danger of falling into the detestable Crime of Treason.

Given at Our Court at York the fourth of July, in the eighteenth Year of Our Reign. 1642.

By the King.

WE taking into our Princely consideration, That under the colour of some Order or Ordinance of one or both our Houses of Parliament, divers of our good Subiects not otherwise ill-affected to our Person or Service, have taken up Arms in our town and county of *Kingston* upon *Hull*, under the command of Sir *John Hotham* without and against our consent, and have withholden and continued the detence thereof against Vs, when in our own person we demanded the same to bee delivered unto us, by which act they may have beene misled and abused under the pretence of a lawfull Authority, and so have ignorantly fallen into the detestable

crime

crime of High Treason, by levying and maintaining of War against us.

Wee, out of our Grace and Princely goodnesse, pitying those who have been misled, and being willing to extend our favour unto such officers and Souldiers, who now seeing their Error, shall lay hold thereof and lay down their Arms, and with draw themselves out of the said Town and County, do hereafter, in any form of Law which shall be required, freely pardon unto all those our Subiects, other then the said Sir *John Hotham* which have thus offended us and our Laws, and shall forthwith lay hold of this grace freely offered unto them, all, and all manner of Penalties and Forfeitures whatsoever, which they have incurred by reason or occasion of the premisses, of whatsoever nature or quality the same offences be. So that neither we, nor our Heirs, or Successours, or any others on our behalf, shall any way impeach, sue, or molest them or any of them for or by reason of the same. And hereof we will and require all our loving Subiects, whom it may concern, to take notice, at their perils.

And of our Grace and bounty, we do hereby promise, That to such of our said Subiects as shall thus lay hold of this our gracious Favour, we shall give our free Passe to convey themselves to their aboad, and to pay unto them in hand one full Moneths pay, therewith to relieve themselves untill they shall dispose of themselvs or be otherwise disposed of by us to their good contentment.

Given at our Court at York the forth day of July, in the eighteenth Yeer of our Reign. 1642.

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Victorious Newes FROM IRELAND,

Being

A Battail fought by the Lord of *Ormond*, the nineteenth day of *June*, to the losse of two thousand of the Rebels, ten miles beyond *Limbrick*, sent in Letter to Master *Thomas Flings*, now Resident in *Covent Garden*.

And many other Remarkable passages in that Kingdom.

As also a Letter that was sent from the Right Honourable *Robert* Earl of *Warwick*, Admirall of the Sea, to Master *John Pym*, Esquire, and presented to both Houses of Parliament, *July* 6. 1642.

Die Mercurii, 6 Iulii, 1642.

Ordered by the Lords in Parliament,

John Brown, Cler. Parl.

July 8. *London*, Printed for *Marmaduke Boat*.

Worthy Sir,

I Know you do much desire to hear from your friends especialy having left them in this distracted Kingdom; yet it hath pleased God to blesse your friends with health, and your Uncle *mac Shane*, and your Cousen *Dermot*. The 13 day of this Month the Earl of *Ormond* marched towards *Nenagh* with an Army of 7000. men, which when Sir *Phelim Oneal* had intelligence, marched towards him with an Army of 14000. men, some ten miles beyond *Limbrick*, where they had as famous a pitcht Battle as hath been sincethese troublesome times begun: these Rebels and their forces continued for the space of two dayes, untill Sir *Patrick Weams*, and some other English Commanders, with two pieces of Ordnance, made an assault upon them the 16 day of this Month, about two of the clock in the morning (they not expecting any such thing) which being so suddenly performed, did so distract the Rebells, that they all seemed to be men without life, and speedily provided every one for himself by flight; yet for all this their haste, there were slain and wounded on the Rebells part to the number of 2000 men, we losing but 40 or 50 at the most. Thus we daily see by ex-

perience

perience how mightily God doth fight for us; To whom be praise and glory for evermore. After the flight of these miserable people, the whole spoil of the Camp was taken, and a great part of it divided amongst the Souldiers, to encourage them, and the rest is kept for the relief of our men. The Rebells have since assembled, which when Sir *Patrick Weams* heard of, did march towards them, but could not cause them to stay, nor durst they fight, the fear which the last skirmish had stricken them into being still in them, and the want of Arms and Powder, which if they had, they would soon be with us. We want men and money extraordinarily; for had not God blessed us with this little pillage to relieve our men, we had been in a miserable condition, but we hope, and daily expect both from *England*: which if a speedy course be not taken, it will much endanger the losse of this Kingdom, and the lives of many poor distressed Protestants: for there is scarce an Irish Gentleman, but is turned to the Rebells; for they call themselves the holy Catholique Camp, and do daily expect Supplies from some forraigne enemies.

Your friends hope to see you shortly; your wife and children are all well, and remember you daily in their prayers. So, till I see you, and ever, I shall remain your assured loving friend,

Derby Burgine.

From the Fort of Leas, *this* 19 *of* June, 1642.

M. Pym,

BEfore theſe ſhall come to your hand, I make no doubt but M. *Nicholls* of the Houſe of Commons hath made both Houſes a Relation of what hath paſſed here ſince I received His Majeſties Letters for the diſcharging me of the Command of the Fleet wherewith I was entruſted, How I called a Councell of Warre, and acquainted them with His Majeſties Letters, and likewiſe with the Ordinance of Parliament, ſent from the Houſes for me to continue my Charge: I confeſſe it was a great ſtreight that I was put in, between two Commands that have ſo much power over me: But when I conſider the great care which I have ever obſerved in the Parliaments of this Kingdom for the good and ſafety of the King and Kingdom, and every mans particular

ticular in them; And that they are that great Councell by whose Authority the Kings of *England* have ever ſpoken to their Subjects; And likewiſe that the Truſt of His Fleet for the defence of His Majeſty and the Kingdoms was committed to me by them; And knowing the integrity of my own heart to His Majeſty and Parliament, I reſolved not to deſert that Charge committed to my Truſt, wherein God (bleſſed be his Name for it) hath made me hitherto ſo ſucceſſefull, but to continue it untill I ſhall be revoked by that Authority that hath entruſted me with it: Which having declared to my Captains at the Coubcell of Warre, all of them unanimouſly and cheerfully took the ſame Reſolution, exceptíng five, which was the Rere-Admirall, Captain *Fogge*, Captain *Barley*, Captain *Slingsby*, and Captain *Wake*, All which five refuſed to come upon my Summons, as having no Authority over them, and got together round that night to make their defence againſt me, onely Captain *Barley* came in and ſubmitted to me. Whereupon in the morning I weighed my Anchors, and cauſed the reſt of my Ships ſo to do, and came to an Anchor round about them, and beſieged them; And when I had made all things ready, I ſummoned them: Sir *John Mennes*,

and Captain *Fogge* came in to me; but Captain *Slingsby* and Captain *Wake* ſtood out: Whereupon I let fly a Gunne over them, and ſent them word I had turned up the Glaſſe upon them, if in that ſpace they came not in, they muſt look for for me abeord them. I ſent to them by my Boat, and moſt of the Boats in the Fleet; their anſwer was ſo peremptory, that my Maſters and Saylors grew ſo impatient on them, That although they had no Arms in their Boats at all, yet God gave them ſuch Courage and Reſolution, as in a moment they entered them, took hold on their Shrouds, and ſeized upon theſe Captains, being armed with their Piſtolls and Swords, and ſtruck their Yards and top Maſts, and brought them both in to me; The like Courage and Reſolution was never ſeen amongſt unarmed men, ſo as all was ended without effuſion of blood, which I muſt attribute to to the great God of heaven and earth onely, who in the moment that I was ready to give fire on them, put ſuch courage into our men to act it, and ſo ſaved much blood.

I hope the Parliament will think of ſome courſe for all our Indempnities, and eſpecially for the

the Officers of the Navy, and principall for the Surveyor of the Navy, my Vice-Admirall, a very able and good man, For my ſelf, I doubt not but they that put me in this employment, will preſerve me for ſerving them faithfully.

I pray you Sir be a means to Sir *Robert Pye*, and M. *Green*, that ſome money may be ſent us; for it hath been often promiſed, but hear not of it. The weather continuing ſtormy ſo long together, that we ſpend our Maſts, and top Maſts, or ſome detriment or other falls upon us daily, ſo that we are in great extremity for want of money.

Thus, having nothing elſe to trouble you for the preſent, onely that you will be pleaſed to acquaint your Houſe of Commons with our proceedings here, I bid you farewell, and reſt,

Your aſſured friend
to ſerve you,

Warwick.

From aboard His Majeſties Ship the James, *on the Downs, this 4. of* July, 1642.

Dev:

Die Mercurii, 6 Iulii, 1642.

Ordered by the Lords in Parliament, That this Letter be forthwith printed and publiſhed.

Jo. Brown, Cleric. Parliamentorum.

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Divers remarkable Occurrences that have hapned in the TOWER LONDON, and *Weſtminſter*, upon ſundry occaſions, *Friday*, *Saterday*, *Sunday*, and *Munday*. July the 1, 2, 3, 4.

Whereunto is added,

A true Relation of Mr *Thomas Baroms*, of the ſtate of *Bandonbridge*, (in *Munſter*) and the places thereabouts.

ALSO

The death of Sir *Wm* Saint *Leger*, Lord Preſident of *Munſter*, with other remarkable Paſſages.

LONDON,
Printed for NATH: BUTTER.
July 8. 1642.

Divers remarkeable Occurrences that have hapned in the Tower, London, *and* Weſtminſter, *upon ſundry occaſions, Friday, Saturday, Sunday, and Munday, July* 1,2,3,4.

ON Friday about five or ſix at night, came three Gentlemen into the Tower to ſpeak with Sir *John Coniers*, Lieutenant of the ſaid Royall Caſtle and Magazine. He not being then within, one of the Gentlemen requeſted of the Yeoman-Uſher, that if he knew he were neere about, he will doe him the favour to intimate unto him that there were ſome attending him which had buſineſſe from the King: the yeoman uſher cauſed the meſſage to be delivered unto the Lieutenant of the Tower, where in a gentlemans houſe upon the hill he then was. The Lieutenant forthwith came; and in the meane time they got into their company, Maſter *Bimian* long ſince committed for denying to ſubmit unto the new order of *Militia*: they met the Lieutenant upon the Hill: and one of the three (as it ſeeemes, a Meſſenger) delivered a Warrant under the Great Seale of *England* unto him, ſaying; The King greets you Sir. The Lieutenant demanded whom or what it might concerne; it was anſwered by the Meſſenger, the ſpeedy and preſent releaſe of Maſter *Bimian*, for

whom his Majeſtie had ſent and muſt goe along with him; the Lieutenant deſired ſome houres ſpace to conſider of it, it was anſwered him that he could not grant it, having expreſſe charge to the contrary, and for that to take any delay, for an utter denyall. Then the Lieutenant would have ſpoken a word in private with another Gentleman there preſent, who excuſing himſelfe denyed it, deſiring his ready anſwer, and to conceive what perill might or might not accrue unto himſelfe upon the refuſall. Upon thoſe words, putting off their hats as taking leave; why quoth the Lieutenant (opening the Warrant and reading it, and once moving a little his head) then I obey, you may take him with you, and God bleſſe you all. So Maſter *Binian* agreeing for his fees, forthwith takes horſe and towards *Yorke*.

Had not Maſter *Binian* made ſuch ſpeedy diſpatch he had haply ſeene *Coulcheſter* before Thurſday, and a worſhipfull Citizen of *London* made up in a Countie Gaole: What thankes and commendation the hononrable Houſe ſhall thinke the Lieutenant worthy of for ſo ſpeedy an execution of his Majeſties command is not yet knowne.

Saturday morning the commiſſion of Admiralty was taken from the Lord of *Northumberland*, and the Regiſter with all other officers ſummoned to give their perſonall preſence at *Yorke*.

Sunday the Kings Declaration was read in the Cathedrall of *Pauls*, where the firſt and ſecond leſſons are uſually read; the reader whereof turning himſelfe unto the Communion Table, all men were commanded to ſtand up and to be uncovered.

Munday

Munday morning my Lord of *Salisbury* gave notice that the King hath taken away his commission of being Captaine of the Pensioners: And my Lord of *Leicester* is discharged from his Lieutenantship of *Ireland*: A message will be sent to the Earle of *Warwick* to forbeare the Kings Ships, three Captaines with their ships revolted from him, *viz.* Cap. *Price*, Cap. *Straglinz*, Sir *John Mince*.

Mr Thomas Barom, *Esquire, his Relation of the state of* Bandonbridge *in* Ireland, *and the places adjacent: who arrived at* Bristow, *June* 28. *being Tuesday, and came thence into London on Saturday, July the* 2. 1642.

THis Gentleman saith, that since the death of Sir *Wm* Saint *Leger*, Lord President of Munster, who departed this life, June 17. at his Plantation and Castle of Downaray; the chiefest ground of his sicknesse being thought to be nothing so much as discontent, having had no supplies either of monies or men out of England as he expected, and his need required: The Rebels began to grow very insolent in all those parts, have fired *Clannakeltie*, and pillaged all the English in that English Market Borough. Colonel *Charles Davaser* not being able to relieve them, lest he should hazard Corke; the Lord Presidents death not unlikely encouraging them to some daring attempt.

Charles, Mack Cartie, Reuth, appeared before Bandon bridge, June the nineteenth and twentieth, very boldly, and daringly with eight thousand Rebels, three little Field Pieces, and made shew of a resolution to sit downe about the towne, wherewith the Inhabitants are very much amazed; for the Garrison under the command of my Lord *Kildare Meakei*, and his Lieutenant *Graves*, is but foure hundred; all English, and most Townesmen: who by reason of the change of their wonted ordinary diet and lodging, now being forced to make meat of what they can get, not what they would have, and bound almost to nightly watching, are many of them falne into the disease of the Countrey, *viz.* the Flux, and die twelve or fourteene a week: So that without speedy relieſe, that towne (the faireſt Plantation in all Munster) is like to be lost through disease and hunger: For this Gentleman affirmeth, (who perfectly knoweth the place, having lived within sixe miles of it above fifteene yeeres) that although *Mack Cartie* being of no force in ammunition considerable to take it by assault, most of his rabble being very ill armed, and Bandon very strongly fortified, yet he may starve them without being Master of the field, and all the Countrie about; and the maladie waxing strong (being held in that Countrie of an infecting and contagious nature) soone make their number grow small within. This Gentleman Master *Baron*, hath a Petition to deliver unto the honourable *House*, as touching the inconvenience, and as future, as present, as fatall to the child, as now unto the Father; by this new way

of

of undertaking, ſhall it not pleaſe the *Houſe* in ſeaſonable time to put a remedy unto it: for the lands of the Engliſh being now all the countrey over ſeiſed by the Rebels, and in proceſſe of time (which God grant with all ſpeed) the Rebels being vanquiſhed, and their lands by the undertakers divided amongſt them, according unto the proportion of their ſeverall ſummes of money by them diſburſed, the ſaid lands are now to be divided of all and entire by the Rebels, and not any part of them belonging at all unto the poore diſtreiſed Engliſh: and ſo they ſhall be in as bad a caſe for matter of livelihood after the conqueſt, as before; conſidering that in the Act newly made by both the honourable *Houſes*, and confirmed by his Majeſty, there is no mention had of them: So that they are out of all hope of ever recovering any thing in that Kingdom that was ever their owne, ſhall not the high Court of Parliament with all conveniencie take them into accuſtomed tender conſideration.

Mac Fynnen of *Glaneragh*, his Countrimens lamentation for him, being ſlaine at Black-water, by the Lo: Preſidents Troops. *June* 10. 1642.

THE DIRGE.

O Finnen Mac Donnell Mac Fynnens Cree,
Why didſt thou Crammacree come from Kerree?
Twas to ſhew thy valliour, dou valliant young man,
Surnamed of ſome to be Captaine Seogan.

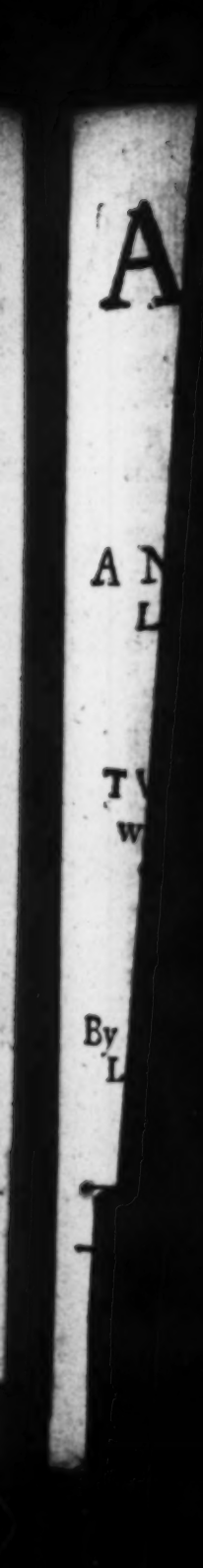
To

To mordy dow vaſt of ſuch a brave name,
But tu no great matter, thy deeds ſhow the ſame.
Dow foughtſt like a warrieur and onely didſt ſhew,
Dow vaſt te beſt ſouldier of all te great crew.
Dow fought beſt like a ſouldier, and dying didſt fight,
Whilſt thoſe that ſhould help dee all took dem to flight.
Thy Generall Barry *of three pounds a day,*
With armed Lord Muskry, *did both run away.*
And ſo did Mack Finnen of Calahane,
*Not wordy hereafter to eate * Mola hane.*
Mack Cartie, Mack Donnagh, Mack Swinnins and all,
Did run from the battell, and let deir Armes fall.
We Corke men bewaile dee, but yet for dy glory,
Tink heaven to have puld dee from Purgatorie.
Den Fynnen, Mac Donnell, Mack Fynnen farewell,
For all our Prieſts ſweare dow art not in hell.

* Cheeſe made of Buttermilk.

This Mack Fynnen *was offered quarter by Captain* Lindie: *who prizing his valour, & perfectly knowing his friends of what great quality they were of at Corke, promiſed him to uſe him like a Gentleman, would ſe yeeld and ſubmit to the King: hee curſing in Iriſh his fellowes that ran away, anſwered him in Engliſh, that he ſcorned either: and preſently charging upon foot with his ſword and piſtoll into Captaine* Lindies *Front, was there ſlaine: By his order brought to Corke, and by his mediation unto the Preſident, permitted to be buried after the requeſt of his friends.*

FINIS.



A JUST 21

APOLOGY

For His Sacred

MAJESTIE

OR,

AN ANSVVER TO A

Late Lying and Scandalous Pamphlet,

INTITULED,

BEHOLD

TWO LETTERS, THE ONE

written by the Pope to the (then) Prince of *Wales*, now King of *England*. The other, an Answer to the said Letter, by the said Prince, now his Majesty of ENGLAND.

Printed in the Yeer of Discoveries, 1642.

By which is Discovered unto His Majesties Loyall Subjects, how our Soveraign hath bin basely abused, both by the Penner and printer thereof, to the scandall and derogation of his most Excellent Majestie.

By J. L. *Acad. Cant. in Art. Mag.*

July 8. Printed for *Robert Wood*, 1642.

A JUST

APOLOGY

For His Sacred

MAJESTIE

OR,

AN ANSWER TO A

Late Lying and Scandalous Pamphlet,

INTITULED,

BEHOLD

TWO LETTERS, THE ONE

written by the Prince (then) Prince

of

Printed in the Year of Our Lord, 1642.

A Juſt

APOLOGIE

For His Sacred

MAJESTIE.

OF all Kingdoms in *Chriſtendome*, there is none comparable to this of *England*, and of all Princes in the vaſt world, there is none to be paralel'd to our gracious Soveraign; who for his Piety and Clemencie, Prudence, Juſtice, Fortitude, and Temperance, may be a Pattern to other Potentates, and a Preſident to ſucceeding Monarchs. This is our felicity, but *hinc illæ lachrymæ*, here's our miſery; Never did any King or Kingdome ſuffer more then this Kingdome hath done. What with the Romiſh Rebels in *Ireland*, and the ſeditious ſchiſmaticks in *England*, the King is grievouſly diſcontented, and the Kingdome miſerably diſtracted. Maſſes amongſt the *Romaniſts*, and Conventicles amongſt the *Separatiſts*, the Popiſh Superſtitions of the one, and the Factious

Innovations of the other are the two main grounds of all the disturbances of the peace and tranquility of this Church and State. The Papists and the Sectaries are the two malignant parties. These are the *Iosabs* that have rais'd the tempest, these are the *Achans* that have troubled our *Israel*.

'Tis true, there is a malignant party on both sides, both in the *North*, and in the *South*: The former is not so far distant from us, but wee easily see the storm is a comming (from little Springs flow great streams) and the latter is so neer us, that wee have long discerned the Clouds gathering together.

I pray God in his good time stay the violence of the one, and dissipate the disaster of the other, that the glory may be his, and the comfort ours.

It cannot be denyed that the Parliament (being the representative body of the whole Nation, the great Councell of the King and His Kingdome) is the supreamest Court of Judicature, to which all other Courts are inferiour, and therefore it is impossible that such an aggregate body as that Honourable Assembly is, should do any injury, *vel ex odio, vel ex livore*; yet there may be some obstructions, which haply may intercept and hinder the free intercourse of their proceedings.

In like manner we must acknowledge that the King can do no wrong, it is a maxime in the Law. If injury be committed, wee must not impute it to His Majesty, but reflect it upon the desperate Cavaleirs, those ill-affected spirits, who may justly be termed the malignant Party.

Al-

Alwayes we muſt be circumſpect and careſull to preſerve the Honour and Dignity of His Majeſty: For he is *Fons Juſtitiæ*; in which ſence wee may as truly ſay that he is *Sol Juſtitiæ*. Like the Sun he ſhines glorioufly in the Meridian of His Splendor; and yet ſometimes by the Interpoſition of the Clouds, hee doth not appear ſo comfortably (as otherwiſe he would) to his people. What thoſe Clouds are, which at this time are about His Majeſty we are not ſo dim-ſighted, but wee may quickly diſcern. *Cætera quis neſcit?* That our Sun hath of late dayes bin obnubilated and Eclipſed, the cauſe is not in himſelf, but in the Clouds, thoſe wandring Clouds, that have too much preſumed upon the glorie and ſplendor of his grace and goodneſſe.

Theſe at *Yorke*, and many more here in *London*, are the malignant Partie (in whom wee may not confide) who have bereav'd and rob'd his Majeſty of his Native and wonted Luſter, They have injuriouſly diſtempered the head and the whole bodie, and they have furiouſly made the breaches wider, and the wounds deeper.

In the number of theſe I ſhall ranke a Calumniating Pamphleteir, whoſe impudence was grown to that hight of impietie, that hee durſt with thoſe Gyants *Theoumakein*, ſtrike at Majeſtie it ſelfe, the annointed of the Lord, and the breath of our Noſtrils.

He who his King affronts, the like would doe,
To'th King of Kings, could he come at him too.

He

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Alwayes we muſt be circumſpect and careſull to preſerve the Honour and Dignity of His Majeſty: For he is *Fons Juſtitiæ*; in which ſence wee may as truly ſay that he is *Sol Juſtitiæ*. Like the Sun he ſhines glorioufly in the Meridian of His Splendor; and yet ſometimes by the Interpoſition of the Clouds, hee doth not appear ſo comfortably (as otherwiſe he would) to his people. What thoſe Clouds are, which at this time are about His Majeſty we are not ſo dim-ſighted, but wee may quickly diſcern. *Cætera quis neſcit?* That our Sun hath of late dayes bin obnubilated and Eclipſed, the cauſe is not in himſelf, but in the Clouds, thoſe wandring Clouds, that have too much preſumed upon the glorie and ſplendor of his grace and goodneſſe.

Theſe at *Yorke*, and many more here in *London*, are the malignant Partie (in whom wee may not confide) who have bereav'd and rob'd his Majeſty of his Native and wonted Luſter, They have injuriouſly diſtempered the head and the whole bodie, and they have furiouſly made the breaches wider, and the wounds deeper.

In the number of theſe I ſhall ranke a Calumniating Pamphleteir, whoſe impudence was grown to that hight of impietie, that hee durſt with thoſe Gyants *Theoumakein*, ſtrike at Majeſtie it ſelfe, the annointed of the Lord, and the breath of our Noſtrils.

He who his King affronts, the like would doe,
To th' King of Kings, could he come at him too.

He

He was not ashamed first to compose, then to expose to the publike view of the world two fayned Letters, with an impious intent to defame His Majesty, for his so long absence in person, farre distance in residence, and much difference in Councels from his great Councel, the *Parliament*, I am perswaded, that this plot was first invented at *Rome* next transported to *France*, from thence brought over to *England*, and here arriv'd at *London*, with a malicious purpose of this detracting Conspirator, to make our King distastfull to the ears and hearts of his people. Sure, he was some ill-affected Papist or some malignant Brownist, that durst attempt such a design against our most gracious Sovereign, who as he hath beene formerly educated from his cradle, so he hath ever since continued, and so his dying day alwais will (for the honor of his Crown) in the true Reformed Religion of the Church of *England*. Certainly, he was no good Christian to God, nor true Subject to the King, that dares say or think his Majesty is not of the true Protestant Religion.

There are two things remarkable in the Frontispiece of that Pamphlet, both above and below. That above is, *Behold!* a word of attention and admiration. In which *Ecce* you may behold (and I do as much admire at) the Pamphleteers spleene and malice. The word sometimes is used *Ironice*, in a deriding and vilifying way: So *Pilate* said of our Saviour, *Ecce Rex*, Behold your goodly and hopeful King. That below is, *in the year of Discoveries*, intimating what an Act hee had performed in the

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Diſcovery of his Novelty. I do not a little wonder at the Printer, how hee durſt venter upon the Impreſſion; and yet I need not much marvell, for *quid non mortalia pectora cogit Auri ſacra fames?* what will not the curſed love of money make men do in theſe dayes? But I pray God that all thoſe who conjecture or harbour ill in their private thoughts of or to the King, bee brought moſt deſervedly to publique ſhame. This is my wiſh, and this is my hope, many will ſay that thought is free, and there are too many (I know) that dare ſpeak what they think, and what they will, breaking forth into moſt ignominous ſpeeches, ſuch reproachfull and moſt odious termes, that our eares may tingle to heare them, and our hearts tremble to think on them. Tis now grown an ordinary ſin, and the common crime of theſe times (even at our very Commons and Ordinaries) to talke irreverently and diſgracefully of the Kings Majeſty. There was a Raſcall (ſome call him *Round-head*) the ſame day that ſcandalous Pamphlet came forth, was not aſhamed to ſay that his Majeſty was a Papiſt when he was Prince of *Wales*, and is little better now he is King of *England*. Hence it is, that in love and loyalty to my gracious and Royall Sovereign, I was inſtigated to vindicate His Majeſties honour from ſuch fowl aſperſions of calumny and detraction, which by factious and ſeditious ſpirits have of late been caſt upon him.

The impudence of ſome ſlaves is ſo frontleſſe, that they no more mind the King then I do a mechanick, and dare prate treaſon in their cups, as con-

confidently, frequently, and familiarly among their Comrades, as they will take tobacco upon their Alebenches. This is the iniquity of the baser sort of people, whose practice is to despise Dominion, and speak evill of Dignities, as St. *Iude* speaketh. O the cursed malice of this Generation! Oh the mischievous multitude of this truly malignant Party. They may be aptly assimulated to the Divell himself, for they are Legion, many. They are so many in number, that like the flyes of *Egypt*, they swarm in all places of this Land. The action (or rather faction) of these men is such, as proclaimes them to affect an Ataxie, and to hate all order and conformity. Let them pretend what they will, they intend all that is ill. Their Religion is nothing but Rebellion, their sincerity sedition, their Faith Faction, their Conscience conspiracy, their zeal fury, their devotion distraction, and (in the end to themselves) destruction, and there I leave them.

Let me now direct these subsequent lines to my native Country-men, that as they are all Subjects to one King, so they would submit themselves to his legall Commands. Let them not by tumultuous uproares provoke his Majesty: let them endeavour to keep the unity of the spirit in the bond of peace, and let us all pray unto the King of Kings for a happy union between the King and his parliament, that they may both be of one mind and comply together. We are all bound by the law of God to honor our King as our dearest parent. The very name of King is illustrious, his Dignity glorious. There's a kind of Divinity in Monarchy. *Divisum imperium cum Iove Cæsar habet, Vno minor est Iove.* In all causes and over all persons, as well Ecclesiasticall as Civill, the King by Gods grace is Supream Head and *Gubernator*, next under his *Creator*: inferiour to none but to God himself. To whose blessed tuition, let us daily commend him in our frequent Orizons.

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A Plea for

PREROGATIVE:

OR,

Give *Cæsar* his due.

Taylor [J.] The water Poet.

Being the Wheele of Fortune turn'd round: Or,
The World turned topsie-turvie.

Wherein is described the true Subjects loyalty to maintain his Majesties Prerogative and priviledges of Parliament.

By *Thorny Ayle*: alias, *John Taylor*.

Malice, Disloyalty, War and Sects aspire,
Religion, Peace, Obedience are ith mire.



Religion, Peace, Obedience, Love, no doubt,
Though they be low, the Wheele will turne about.

London, printed for T. Banks. 1642.

A Plea for

PERROGATIVE:

C. R.

Give Cæsar his due.

Being the Wheele of Fortune turned

The World turned topsie-turvie.

Declaring the true Subiects loyalty as

Discovering the priuiledges of Parl

By Thomas Scot, alias, Philo-

Printed, Quia Iustum est ut

Religion, Peace, Obedience, Love, may deal,
Though they be low, the Wheele will turne about.

London, printed for T. Bates. 1643.

A Plea for PREROGATIVE:

Or, Give *Cæsar* his due.

THE *Divel*'s horne-mad, Religion here should florish,
Or *England* constantly the Truth should nourish:
And He (contriving with the *Romish* Sect)
They soon a hellish stratagem project,
That with a strange blast of a *Powder-blow*,
Into the Ayre the *Parliament* to throw;
And with a whirle-winde terrour to appall
Gods Word profest, the Court, the State and all
Records, Lawes, Statutes, Grants, Decrees and Charters,
Men, women, children (piece-meale torne in quarters;)
Magnifique Buildings, pompous Monuments;
Illustrious guildings, sumptuous ornaments;
King, Prince, Peeres, Commons, with one puffe should caper,
And (in a moment) turn'd to ayre and vapour.
The Divell and *Rome* are all starke mad at this,
That they, their great desired dime should misse,
Devis'd more mischiefes from th'infernall pit,
To make us this deliverance to forget,
And be ingratefull to that power above,
Who this great danger from us did remove;
For *Sathan* knowes, that base ingratitude
Doth all, and every damned vice include;
And therefore 'tis the totall of transgressions
To be unthankfull for *Gods* gracious blessings.

There's nothing elſe drawes down th'Almighties hate,
It hath diſmembred wretched *Englands* ſtate,
Pride, avarice, luſt, hath broke our happy peace;
And daily do our ſins, and ſhames increaſe.
He's a wiſe man (that without danger) can
Serve *God* his *King*, and be an honeſt man;
For (in theſe daves) to ſpeak truth and do right,
Is paid with ſcandall, danger and deſpight.
This vice is entred, vertue is thruſt out,
And *Fortunes* Wheele is madly turn'd about;
Peace, *Love*, *Religion* and *Obedience*
Are *vertues* of exceeding excellence;
Yet as the *Picture* in the *Wheele* doth ſhow,
They are turn'd downwards in the ſpokes below.
Whilſt *Malice*, *War*, *Seas* and *Diſloyalty*
Are in the upper *ſpokes*, exalted high,
And true *Obedience* neuer did refuſe,
To give to *God* and *Cæſar* both their dues;
Though ſhe be humble, free from arrogance,
Yet her humility doth her advance:
And though ſhe be trod downe, I make no doubt
But *Fortunes* Wheel will ſhortly turn about
Diſloyalty doth proudly over-top her,
And makes a gliſtering guilded ſhew of copper
Full of corruption, baſeneſſe and deceit,
Deluding and moſt feigned counterfeit.
Some do complain of *Fortune* and blinde chance,
And do their hands and eyes t'wards heaven advance
And cry, O *God* (which madſt the glorious *Sun*,)
What hath poore *England* 'gainſt Religion done,
That all her goodneſſe ropiſh-purvie lyes
Derided, jeer'd at, wrong'd by contraries?

Religion

Religion was the sacred bond and tye,
The rule and square how men should live and dye;
The ground and sole foundation of the Law;
The good mans sword and shield; the bad mans awe;
Twas one entire in Majesty high stated,
Now broken, fractur'd, rent and dislocated;
Divided into Sects, in pieces shatter'd,
And (like a Beggers cloake) all patch'd and tottered.
And what hath *England* done to worke all this?
Nothing at all, but doing all amisse;
Esteeming earths corrupted falling drosse,
And slighting heaven, and true Religions losse.
These are the causes, these for vengeance calls;
This makes high climers to have loest falls;
When men seeke Honour with ambitious guile,
My little wit doth at their follies smile:
That though they seeme most glorious, great and stout,
Yet *Fortunes wheele will quickly turne about*.
The potent Pope and Conclave of that Sect,
Did (and do) daily stratagems project,
The *mungrill Papist*, the *Arminian*,
The confubstantiall mixed *Lutheran*,
The *Anabaptist*, *Brownist*, *Antinomian*,
That they dare venture
Scismaticall Disciplinarians,
These, and more Sects of Sepratists blinde,
Do from Religion to opinion slide;
And as they from each other dissagree,
In various fashions God is serv'd we see;
Th'eternall Word's high Majesty in such
(That man can never honour it too much)
Is turnd unto the lowest spoke with Whistle,
And too too few the overthrow doth feele.

The King, who is the Lords anointed,
Whose Crowne and Kingdome (under God) is ours,
I will not say't oppresse, but true and just
To guide all under his great charge and trust,
Though he (next *Christ*) immediate power hath
And his resisters merit heauie hot wrath:
Yet this is not remembred, very few
Will render *Cæsar* what is *Cæsars* due;
Which is obedience, loyalty and love
(Because his power is from the powers above)
But Church and State, are by the rabble rout
Abus'd; thus *Fortunes* wheele is turn'd about:
Religion (*true*) that ought to be the eye
From God to man, that should rule the body
Is made a *stable*, a very swilling house of hogs
Wherein each beast doth rut about by course.
Religion now each ignoramus rules
Into the fancies of fooles, boyes and gulles,
Who dare talke of Mysterious Sentences
(Better then *Bishops* can, in their grave wisedomes)
They can finde out *Daniels* prophetique meaning,
And from the Bible they have so much gleaning,
That they dare venture with their quirks and quips
To expound Saint *John* and his *Apocalips*:
Thus they thinke we, and we thinke they are wise,
But Fortunes wheele I hope will turne about
Sects up are mounted, and then impudence
And iguorance hath drove Religion hence;
As once the Papists, in Queene *Maries* reigne,
The Protestant profession did disdaine;
(That man can never learne to know)
When swords and halters, and consuming flames,
Exiles, imprisonments, and all extremes

That *hell* or *Roman* mischiefe could devise,
The Gospell to suppresse by cruelties;
And now the Almighty hath this Kingdome grac'd,
That Popish superstition is defac'd:
A crew of new Sects are sprung up of late,
As bad as Papists were to Church and State;
Whose barren knowledge seemes all things to know,
Who would all rule, and learning overthrow;
Whose wisdomes still are in the wane, most dull;
Whose ignorance is always at the full;
Whose good workes are invisible, no good
Not to be seene, felt, heard, or understood:
Of these mad Sects, there's too too many a wigeon,
That doth despise the Protestant Religion;
And worse then Papists they deride and flout,
But *Fortunes wheele*, I guesse, will turne about.
Peace (the same day that Christ rose from the grave)
Was the first gift He his Disciples gave;
And that his *Peace* should still with them remaine, *Ioh. 20. 19.*
He (eight dayes after, gave them *Peace* again; *Ioh. 20. 26.*
That *Peace which passeth understanding all*, *Phil. 4. 7.*
Is racketed and banded like a ball;
warre, strife, contention, mischiefe and *debate*
Opposeth *Peace*, and seekes to ruinate
Faire *England*, by the meanes of men accurst,
Who wrong her most whom she hath bred and nurst.
And now against her peace th'have madly fought,
But Fortunes wheele I know will turne about.
Love is the Livery, countenance, and Creed
Christ gives his servants, who are ever bleed; *Ioh. 13. 35*
Th'immortall God, left glorious heaven above
And was made mortall (O transcendent love!)

Nay

Nay more, *he* for *his* enemies did dye,
And rise, that they might live eternally;
He cald them brethren (O their *love* to win!) *Heb. 2. 11.*
And made himselfe like them, in all but sin.
He cals each true believing soule his brother,
And lov'd us so, cause we should *love* each other.
But all this love which he hath shew'd so free,
Is back repaid with *Malice*, as we see:
The Wheele doth shew us how the case doth stand,
Malice and hatred hath the upper hand.
Our words and works do shew we *love* him not,
Our *love* to one another is forgot,
We say and do the most part of this age
(He that so lov'd us) how we may offend.
And stead of loving one another, as
Our blessed Saviours last Commandment was,
With *malice* we embrue our neighbors throats,
Which shewes we do not wear Christs livery coats:
And as Himselfe hath long ago foretold,
Th'increase of sin makes many mens love cold.
Thus man his *malice* against man doth powre,
God grant the *wheele* may quickly turne about.
Nor shall my *muse* in this case further runne,
I wish the *King* and *Parliament* had done
That as his Majesty is known to be
Gods chiefe vicegerent in his soveraigne;
So He with them may All as one combine
To settle things, both Humaine and Divine,
That we may be held free from all offence,
And gaine him hither, and not drive him hence
With Libels, tumults, and a wretched sound,
For which I'le hope the Wheele will turn about.

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THE LAST NEVVES FROM YORKE AND HVLL.

OR

A true Relation of all the passages and other Occurrences that hath happened in and about the City of *Yorke*, and the Towne of *Hull* from the twenty sixth of *Iune*, to the third of *Iuly*. Being the Copy of a Letter sent from a Merchant of York, to a private friend in *London*, the fourth of *Iuly*.

1642.

AS ALSO

The execution of a *Jesuite* at *Yorke*, by the Kings Command. And the Copie of a Letter sent to Master *William Crosts* at the *Hague*, intercepted by a Ship in Service under His Majestie.

Hen. Elsyng. Cler. Parl.

London,
Printed for *M. F. Iuly* 7. 1642.

LAST NEWES
FROM
YORKE
AND
HULL.

THE LAST NEWES FROM YORKE and *HULL, July* the first, 1642.

Worthy Sir

ACcording to my ingagements, and promiſe to you laſt in *London*, I have ſent you the lateſt Occurrences and moſt Remarkeable paſſages that hath happened in the North, ſince my comeing thither, which was upon Fryday, *June* 24. whereof, I ſhall impart to you, nothing but what I have had from good Information and intelligence; And likewiſe what I was an eye witneſſe of.

Upon SATTERDAY, *June* 25. I did accommodate one Captaine Forſter a Scotch-man (with whom I was very converſant) in one dayes Iourny to *Hull*, who was to ſee ſome goods and other Marchandizes (which he brought out of the weſt Indies to London, and from thence was tranſported by

Shipping to *Hull*) to be Conveyed to *Yorke*: But when we came at the gates of *Hull*, Sir *John Hotham* and Sir *John Meldrum*, and Captaine *Moyer*, Captaine of the Hercules, one of the Shipps which rides before *Hull*, and now in the Kings service, examined us, but would not give us admittance into the Towne; Whereupon we walked about the Walls to veiw the scituation thereof, which was all the benefit, and courtisie we receiv'd; And when we came to the Harbour, upon the north-side of the Towne, where all their Shipping lyes, there was above 200. Souldiers at worke, casting up of Earth, and makeing Batteries on both sides the Harbour; Upon which was placed 4 peeces of Ordinance, for the defence of the Towne, we makeing some small stay before that place, one Serjeant Major *Gifford*, with 20. Musketiers, came with a command to see us depart away.

Upon Saterday, *June* 25. we mett a Post within two Miles of *Hull*, with 3 Proclamations from the King, to be Proclaimed at the Gates of *Hull*; But he was opposed by Sir *John Hotham*, and not suffered to publish them, whereupon the Messenger left them at the Gattes of Hull, and so departed.

Munday, the 27. of June, we returned againe to YORKE, and that Morning the Lord Marqueſſe *Hamilton* tooke his Journey towards *Scotland*; The same day was a Iesuite executed, and his Quarters set upon the Gattes of the City; This day also was a great combustion at the Court Gate, betwixt 5. Souldiers, and 2. Cavalyers, in which one of the Souldiers had his hand cut off, and yet these Cavaliers escaped without any interruption.

Tuesday

Tuesday, 28. of *June*, Newes came to *York*, that my Lord of *Newcastle*, and Captaine *Leg*, was received into *Newcastle*, and my Lord was made Governour of it. Likewise a report came to the King from *Leicester*, That the Major of the Towne refused to obey the Lord *Stamford*, who came with and Order from the Parliament, to put that County in to a Posture of defence, but admitted of one Master *Hastings*, who came with a command from his Majesty.

This day a command was sent from the King and Councell to the Sheriffe of this County, for raising of 3 Troops of Horse, besides what they was formerly to raise.

Wednesday being the Fast day, was but slenderly kept in this City, for markets was kept, as at other times, neither was there aboue 4. Sermons by report Preached that day in the City, and one of them was at the Minster, where my Lord Keepers Chaplaine did preach, the King, Prince, and Palsgraue, with the Nobility being present, came in great State that day to the Sermon there.

This night was a great hubbub in the City by the Souldiers, who was remoued from their Quarter, to be Billetted in another part of the City, which the Citizens refused to entertaine; Whereupon the Lord Major went to the King about it, yet Nevertheless the Souldiers was not received by them, but was sent backe to their old Quarters againe.

Thursday, *June* 30, about eight of the clocke in the morning, I met one Master *Murrey*, a Kinseman to that *Murry* of the bed Chamber, walking in Sir *Arthur Ingrams* Garden, at whose House, his Majesty keeps his Court; after our walking a quarter

of

of an howre together, the King came into the Garden, and my Lord *Faulkland* with him, where the King and my Lord, walked together about halfe an howre; At his returne to dinner, newes was brought that a Letter was come to his Majesty from the Parliament, wherein was specified the desires that they would have granted, and what they would grant to him; Whereupon a Gentleman made a Speech to his Majesty, wishing him not to trust them; what was his name I cannot learne yet.

Heare is a great concourse of People, both Lords, Knights, and Gentlemen; There was in the Kings presence this day walkeing in the Gardens above 300. Courtiers, most of them Cavaliers, besides here is a great number of Souldiers in all parts of this City, and maintained at the charge, who belch out scandalous words against the Parliament, and sticke not to say, they hope shortly to imbrue their handes in the blood of all those that favours the Parliament.

Friday morning being the first of *July*, Newes was brought to *Yorke*, that my Lord *Fairefax* had fallen of his Horse, and is dangerously hurt. This day the Kings answer to the 19 Propositions of both Houses of Parliament, came out in print. The King hath made some Propositions to the Parliament, to adjourne it to *Yorke*, *Winchester*, *Bristol*, *Nottingham*, *Oxford*, *Coventry*, or any other place, but he will not come at *London*, the troubles and feares of this City and County is very great. I pray God in his good time remove, And let it be the prayers of all good People, that there may be a happy Vnity betwixt the King and Parliament; And that the distractions of this Kingdome may end in Peace.

Thus

Thus much have I ſatisfied you, of what hath paſſed in all theſe parts, and till the next opportunity, I reſt.

Your Aſſured Friend
T. H.

Yorke the firſt of
July, 1642.

A COPPY OF MASTER *HENRY Wilmots* Letter to Mr. *William Croſts* at the *Hague*, intercepted at Sea by one of the Ships in His Maieſties ſervice; and ſent up to the Lord Admirall, and was delivered to the Commons by the Lords at a conference of both Houſes.

AMongſt other Evidences of the diſpoſition and deſignes of thoſe in credit about the King and Queene, a letter was intercepted at Sea by one of the Ships now in his Maieſties ſervice, and ſent up to the Lord Admirall, was delivered to the Commons, by the Lords, at a Conference of both Houſes, which was dated the two and twentith of *Iune*, from *Yorke*, written by Mr. *Henry Wilmot*, one of thoſe who were privie to the Conſpiracy of Mr. *Iermin* and others, about bringing up the Army the laſt yeare: and directed to Mr. *William Croſts* a ſervant of the Queens. By this Letter it appeares, that they have had often conferences of dividing the eſtates of the Parliament men, and that this is the uſe they intend to make of the Forces raiſed by his Maieſty: And that they are grown ſo bold upon His Protection, as to vilifie and deride the Parliament

Parliament, and not onely to contemn their ſummons, but ſhamefully to abuſe their Meſſenger with violence and ſcorn. Which Letter followeth in theſe words.

For Mr. Crofts *at the* Hague.

Deare Will.

BY theſe laſt Letters to the Queen, you will find a great alteration of buſineſſe here: the King that very lately appeared almoſt abandoned by all his Subiects, is now become the Favourite of the Kingdome: yet I believe his Enemies are not ſo neglected as not to bee able to raiſe an Army to oppoſe Him: and indeed he relies beſt, for they will bee followed juſt enough to forfeit their Eſtates, which I have heard you often ſay, were better beſtowed on ſome of us. Yeſterday there came a Meſſenger from the Houſe, who had Order, and did raiſe the power of the County) to intreat *Barth*, *Aſhburnham*, and my ſelfe, to come to ſpeake to the Houſe: but the King gave the Meſſenger a ſhort Anſwer, and an Officer or two gave him a ſhort Cudgell, ſo hee is returned to *London* (a fine Gentleman) with his Arme in a Scarfe. Deare *Will*, preſerve me in your good opinion, for I aſſure you I am.

Iune 22. *Yorke* 1642.

Your affectionate humble ſervant,

H. Wilmot.

Pray if M. *Iermin* be with you, preſent my moſt humble ſervice to him.

H. Elſynge Cler. Parl. de Com.

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DECLARATION

Of the LORDS and COMMONS assembled in

PARLIAMENT.

Concerning the particular causes of this Division betweene His. Majestie and the HOVSES of PARLIAMENT.

Whereunto is annexed

The severall Votes of both HOVSES at which His Majesty takes exceptions.

Also severall PROPOSITIONS propounded to the KING's most Excellent Majestie, &c.

Wherein is declared the most effectuall meanes to remove these Distractions, and to beget a right understanding betwixt the KING and His PARLIAMENT.

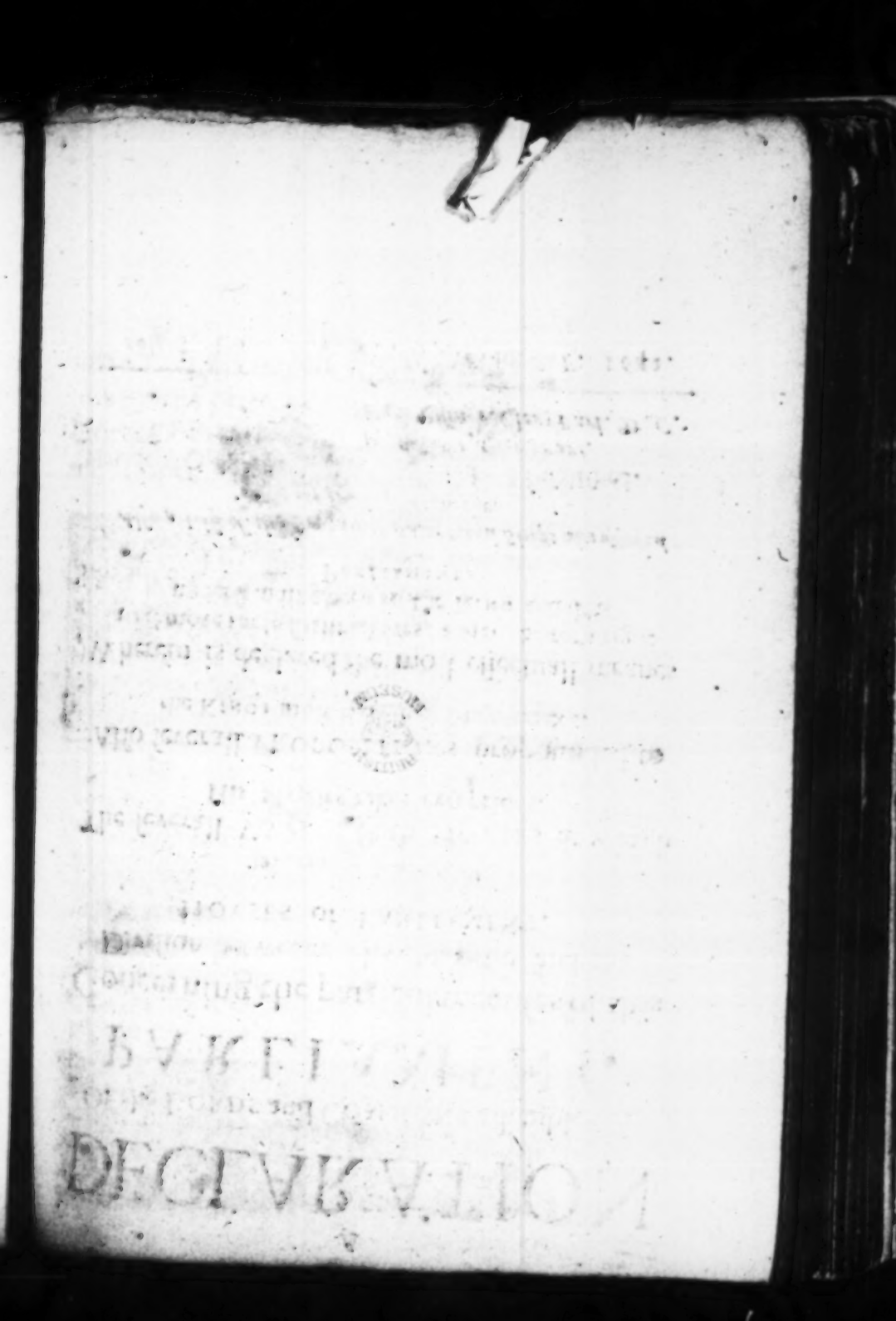
Also a List of the Captaines names and Ships who opposed my Lord of Warwicke.

Ordered that this be Printed and Published.

Io. Browne, Cler. Parl.

Hen. Elsinge, Cler. Parl. D. C.

July, 8. LONDON, Printed by *T. F.* for *S. F.* 1642.



A Declaration of the Lords, and Commons aſſembled in this preſent Parliament, concerning the particular cauſes of the Diviſion betwixt his Maieſty, and the Parliament.

WHereas the Lords and Commons aſſembled in Parliament, finding the diſtractions of the Kingdome to increaſe, by which meanes diverſe men have taken and nouriſhed a miſconſtruction of their proceedings, eſpecially concerning the *Militia*, for the better removeall of which, they in their wiſdome have thought it expedient

to remonſtrate unto the World the cauſes of the diſagreement betweene his Majeſty and them, and the urgent neceſſity which inforced them to proceed in this courſe, which if truly conſidered, thoſe objections urged by his Majeſty, will appeare nothing, when it ſhall be conſidered, that nothing in the Preamble laies any Charge upon his Maieſty, nor in the Body of that Ordinance, that excludes his Royall Authority, in the diſpoſing, or execution of it, but onely 'tis provided, that it ſhould be ſignified by the Houſes of Parliament, as that channell through which it will be beſt derived, and moſt certainly to thoſe ends for which it is intended, and let all the world judge, whether we have not reaſon to inſiſt upon it, that the ſtrength of the Kingdome ſhould rather be ordered according to the direction and advice of the great Councell of the Land, then that the ſafety of the King, Parliament, and Kingdome, ſhould be left at the devotion of a few unknowne Counſellors, many of them not intruſted at all by

by the King in any publique way, nor at all confided in by the Kingdome.

If the matter of these our Votes be according to Law, we hope his Majesty will allow the Subject to be bound by them, because he hath said *He will make the Law the rule of his power*, and if the question be, whether that the Law which the Lords and Commons have once declared to be so, who shall be judge, not his Majesty, for the King judgeth not of matters of Law, nor any other Courts, and his Courts though sitting by his Authority, expect not his Assent in matters of Law, nor any other Courts, for they cannot judge in that case, because they are inferior, no appeale lying from Parliament, the Judgement whereof is in the eye of the Law, the Kings Judgement in his highest Court, though the King in his Person be neither present, nor give his Assent thereunto.

1. *Voted*, That the Kings absence so far remote from the Parliament, may be a destruction to the affaires of *Ireland*,

2. That when the Lords and Commons shall declare what the Law of the Land is, to have this not onely questioned and controverted, but contradicted, and a command that it should not be obeyed, is a high breach of the priviledge of Parliament.

3. That those Persons that advised his Majesty to absent himselfe from the Parliament, are Enemies to the peace of the Kingdome, and justly to be suspected to be favourers of the Rebellion in *Ireland*.

4. That the Kingdome of late hath bin and still is in evident danger, both from Enemies abroad, and a Popish and discontented Party at home, that there is an urgent and inevitable necessity of putting his Majesties Subiects into a posture of defence, for the safety both of his Majesty and People.

5. That the Lords and Commons, fully apprehending this Danger, and being sensible of their owne dutie, to provide a suitable

table prevention, have in ſeverall Petitions addreſſed themſelves to his Majeſtie, for the Ordering and diſpoſing the *Militia* of the Kingdome, in ſuch a way as was agreed on by the wiſdome of both Houſes, to be moſt effectuall and proper for the preſent exigents of the Kingdome, yet could not obtaine it, but his Maieſty did ſeverall times refuſe to give his Royall aſſent thereunto.

6. That in caſe of neceſſity and extreame danger, and his Maieſties refuſall, the Ordinance of Parliament agreed on by both Houſes, for the *Militia*, doth oblige the people, and ought to be obey'd, by the Fundamentall Lawes of the Land.

By all which it doth appeare that there is no colour of this Tax, that wee goe about to introduce a new Law, much leſſe an Arbitrary power, but indeed to prevent it, for this Law is as old as the Kingdome, that the Kingdome muſt not be without a meanes to preſerve it ſelfe from imminent danger, which danger having beene declared

red by the Lords and Commons in Parliament, there needs not the Authority of any other perſon, or Court to affirme, nor is it in the Power of any perſon or Court to revoke the ſame.

Theſe are the cauſes of his Majeſties diſcenting from the Parliament.

Likewiſe the high Court of Parliament have propounded ſeverall propoſitions to his Majeſty concerning the eſtabliſhing of certaine matters of State, the performance of which will prove an effectuall meanes to remove theſe diſtractions.

The Names of the Captaines and Ships that ſerved my Lord of Warwicke, *Admirall of His Majeſties Navy Royall.*

Sir *John Mennes* Captaine of the *Victory*, Reare Admirall.

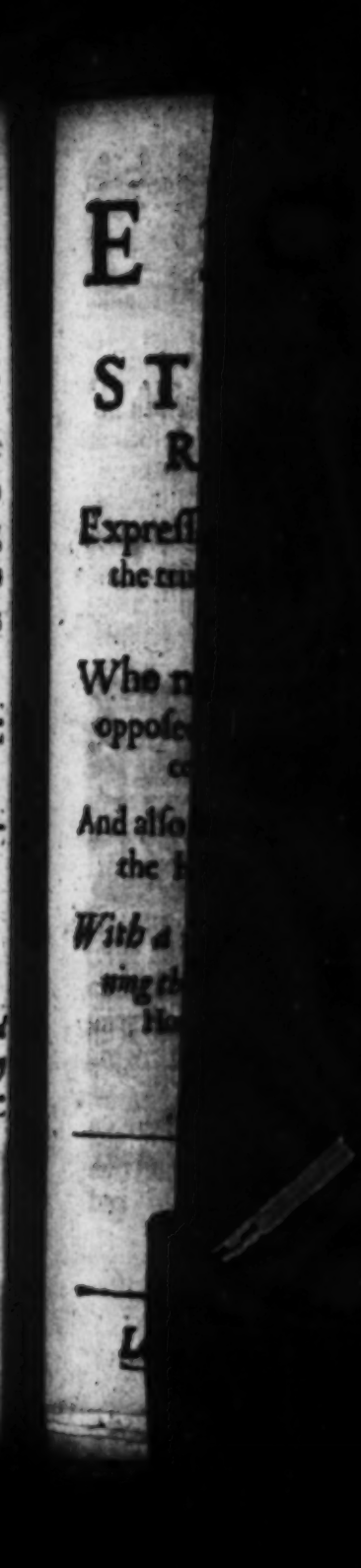
2. Captaine *Fogge*, Captaine of the *Conſtance*.
3. Captaine *Slingsby*, Captaine of the *Garland*.
4. Captaine *Burley*, Captaine of the *Antilope*.
5. Captaine *Wake*, Captaine of the *Expedition*.

Theſe are the Captaines that Revolted from the ſaid Earle of Warwick, *with intent to have ſtolne away and joyned with the malignant party againſt the Parliament.*

Ordered that this be Printed and publiſhed.

John Browne, Cler. Parl.

FINIS.





26

TWO LETTERS FROM ROTTERDAM.

Dated July 14. *Stilo novo*, 1642.

Wherein is discovered a most Divelish and desperate designe contrivd by the Lord *Digby*, Captaine *Hide*, Sir *Lewis Dives*, Mr. *Iermin*, Mr. *Percy*, and other Fugitive Traytors in those parts, against the Parliament of *England*.

With the names of the Ships, number of men, Armes, Ordnance, Bullets, Powder, and match, with other Ammunition now in readinesse, to be transported into the North.

Also,

The names of the most eminent Persons which are to come over in the aforesaid Ships.

And divers other matters of extraordinary note and Consequence.

Read in both Houses of Parliament, and Published by Command.

Printed at London for Joseph Hunscot, and John Wright, July the 6. 1642.

LETTERS

FROM

ROTTERDAM.

Dated July 4. 1672.

A Strange discovered and Dreadful Conspiracy

Of the French King, and Count Dohna against the Life of the Most Illustrious Prince, William Henry, Prince of Orange, and the Publick Liberty of the United Provinces.

With the Names of the Ships, Number of Men, Arms, Ordnance, Ammunition, &c. and the Names of the Masters.

Together with the Manner of their Intended Design upon the Person of the Prince, and the Time and Place appointed for the Execution thereof.

As also the Names of the Persons Employed in the Conspiracy, and the Sums of Money Received by them.

And diverse other matters of extraordinary Importance and Consequence.

Read in full Senate of Parliament, and Publickly Censured.

Printed at London for Joseph Hindmarsh, and John

Worſhipfull Sir,

SInce my laſt *Per* poſt, many things of conſequence have come to my hands. The Ship *Providence* of the Kings, with the *Lyon*, which brought over the Ladies of honour to the Queene, bring over for the North parts of *England*, all theſe Gentlemen mentioned within the incloſed, with three or fourescore more; it is thought here, they goe for *Newcaſtle*, ſome of Prince *Roberts* men, told me, they were bound for *York*, they are all deſperate in their way, that whoſoever they meet with, if they oppoſe them, to fight it out to the laſt man.

The *Lyon* hath 42. Guns, the *Providence* hath 24. and is to take in two more, which we know of, now being within one mile of *Rotterdam*, they are 12. foot long and ſhoot a Bullet of 44 *l.* weight, every one there is fearfull of a deſperate deſigne upon the premiſes, you may pleaſe not to harbour any thoughts of faithfulneſſe in the Officers of the *Lyon*, for we have certaine intelligence of the truth hereof, by my ſelfe ſent to the *Helliſluce*, and ſaw Cavaliers there, and going thither, ſome where told me, that they went in the Ship, and named all the incloſed: We cannot yet heare of any further pawning of the Jewels, yet all men thinke they have gotten much money upon them, for they have provided all ſorts of Armes as piſtols, and others: Some that had Piſtols to make on the *Lyon*, could not get them done, till all their work was done, which now is finiſhed, and they be all for a wind: much of their Baggage being laden at *Brill*, a board the

Providence, and at *Helleford* Sluce a board the *Lyon*, the Scout of *Crawling*; a small Towne neere *Rotterdam*, told one of this Town, that Prince *Robert*, hath hired a Boyer to carry horse for *England*, the Scout is the only Master of Horses in these parts.

One *Isaack Light* a Merchant of the Company, hath bought 15000. weight of Powder, and is now gon to *Utrech* to buy match; all which presently to be shipt for *England*. They give out, it is for the Parliament; and by their Order. This Merchant, late Factor for Master *Christofer Tonling* Merchant of *London*, and *Thomas Ashton*, servant to Master *Laurence Halsted* of *London*, hath shipt here 38. cases of Armes, being but the remainder of 700. cases, for which they obtained licence to ship here, and at *Amsterdam*, we are informed that the greatest part of those are shipt, in 3 Flemish Boyers or Hoyes, now lying for a wind at the Tassel, this information we had of one of the Custome-house in *Rotterdam*, upon occasion of a Merchants sight of the warrant. Yesterday a Jewell was sent to *Rotterdam* from the *Hague*, valewed at 40000. Guilders, by a Jeweller here. Master *Percy*, Master *Iermin*, Master *W. Mountague*, and Master *Elsenant*, came into the *Hague* this day sevennight, at 12. a clocke at night in the Queenes Coach, and with her Footmen. These are all that for present I shall write, but shall informe you more by word of mouth, if I can get passage one way or other. Thus with my humble service remembred, I take my leave and rest,

Yours to command.

Of all these we have sufficient proofe,

Rotterdam prime July, 1642.

Stile novo.

In one white of *Dover*, which there are many Pars of

Match, with other provision of war. I hope to be with you before this Letter.

Of the most materiall of these particulars, by the advice of Friends, I have informed the Earle of *Warwick* by this bearer, the 38. cases are shipt aboard on *Rich. Lindall*, a *Hull* man, laden for *London*.

The Contents of the inclosed note.

Prince *Robert*. Prince *Maurice*. Lord *Denby*. Lord *Digby*. *Oneale* that Traytor. Captaine *Hide*. Sir *Lewis Dives*, Colonell *Wilsin* sent for out of *Germany* with very many other Gentlemen and Comanders, and is credibly knowne, that they have all sorts of Armes for horse, and that in great quantity, there being a great Moy or Boyer a Dutchman hyred and paid the freight before hand, to carry the Armes and Provision that Prince *Robert*, and the rest from the Haghe have made for their Transportation into the North, and is undertaken, that this Boyer shall be conveyed aswell home, as out.

worſhipfull Sir;

I Wrote to you on Tueſday laſt by a Merchant that had a Paſſe to come over land, but leaſt that ſhould not come to hand, though little hath hapned here ſince, I cannot omit this Poſt. The ſhip Lyon that brought over Ladies of Honour, is now fitted to tranſport into *England* P. *Robert* Prince *Maurice*, Lord *Digby*, Lord *Denby*, Colonell *Gerkeram*, Captaine *Hyde*, *Oneale*, Sir *Lewis Dives*, with 80 or 90 Cavaleeres more; they have fitted themſelves with armour of proofe, and all other accoutrements of warre, they have been very merry, and have drunke many healths to their good voyage, and in their cups have made diſidents of the Parliament mens lands; they are very jocund, and were all aboard yeſterday morning, the wind being then faire, but held but a little ſpace, and now blowes very hard; ſo that God hath now ſtayed them. The Providence that lyes at Brill, is to take in divers of them; ſhee hath taken in much of their luggadge, with two great Gunnes, each 12 foot long, and ſhoot a bullet of 44 pounds. Alſo the Lyon at Helleford ſluce hath taken in much luggadge, there are 3 Boyes or Hoyes lying at Taſſell, laden with arms and 38 Caſes of armour ſhipped in *Richard Lyndall* of Hull, bound for London, I heare they be all muſkets; and there are in that ſhip 700 Corſlets, beſides this,

this, I was tould by one whose ſonne lies in the Cuſtomehouſe, all theſe ſhipped here by a warrant which they had obtained for 700 Caſes which a Merchant in this Towne ſaw and tould, hee beſides one of the Cuſtomehouſe did confeſſe it true. They give out diverſe reports of ſtaying of armes, and of their declining their voyage. But wee knowing their endeavour to worke with all deceivableneſſe, think them only tricks to confound our intelligence; for wee ſee ſuch as are laden here, are not ſtayed. Indeed for certaine the States Generall have given out a warrant of ſtay for armes; But ſo they did when all the armes provided againſt the Scots were tranſported; the Officers are corrupted. There is a Boyer lying within a mile of this Towne to bee fraughted with horſe for P. *Robert*, a Merchant of this Towne ſaw the Shippers Charter party, which is, that he carry them to what part ſhall be appointed by him betweene Dover and Newcaſtle. The Prince undertakes his ſafe-convoy out, and home, and *Iſaack Light* a Merchant of the Company here, hath bought 600 pound worth of pouder, and much match, where it is ſhipped, we cannot yet heare, they worke with much privacy. Monday laſt, there came a jewell from the Hage valewed at 40000 Guilders by the Jewellers, they were offered 10000 Guilders upon it, but would not, and ſo it was returned againe. We cannot heare of any further pawning of the jewels, nor where they be, Maſter *Webſter* went with Sir *William Boſwell* to the Queene Monday laſt. Tueſday laſt was ſevenight at 12 a clocke in the night Maſter *Piercy*, Maſter *Germyn*, Maſter *W. Montague*, and *Davenant*, came into the Hage with the Queenes Coach,

Coach, and Footmen, this I was told by one Maſter The Cavaleers doe boaſt; that having 2 ſhip of 40 peeces of Ordnance, and another of 16 Peeces, that will fight till they ſinke, if any oppoſe them, ſuch is the reſolution of Captaine *Strachin* Captaine of the Providence; yeſterday at Helſeford Sluce arrived *Guſtavus Horne* with the happy entrance of the King I hope the Captaine of her, will not doe as the Captaine of the Lyon; This being all of any moment that we heare here, I humbly take my leave and reſt,

Youſs to command.

Rotterdam the 4 of July. 1642.

Subſcribed.

FINIS.

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THE KINGS MAIESTIES RESOLUTION

Concerning the ſetting up of his Standard neere

Newcaſtle.

And the Parliaments determination therein.

Likewiſe the ſending in of 1000. Men into *Newcaſtle*, by his Maieſties command, and his Maieſties reſo'ution concerning the Earle of *Stamford*.

Alſo ſeverall Propoſitions preſented to his Maieſty, by the Gentry, and Commonalty of *Yorkeſhire*.

Ordered by the Lords and Commons, that this be Printed and publiſhed.

John Browne Cler. Parl.

LONDON, Printed for *I. H.* and *T. Rider*, *July* 7. 1642.

THE

KING'S MAJESTIES RESOLUTION

Concerning the setting up of his

Standard neere

Newcastle.

And the Parliaments determination thereon.

Likewise the sending in of 1000 Men into

Yarmouth, by his Majesties command, and

his Majesties reformation concer-

ning the Earle of Stamford.

As several Propositions presented to his Ma-

jesty, by the Gentry, and Commons

of Yorkshire.

Ordered by the Lords and Commons, that

this be Printed and published.

London, Printed for I. H. and T. W. 1642.

His Maiesties Resolution concerning the seuerity vsed against Papists.

THe Papists who haue many times sought the ruine and destruction of the Honourable Councell of the Kingdome, the high Court of Parliament, whose care and industrious paines hath bene euer for the safety of the Kingdome, and the good and welfare of the common-wealth, haue bent their bloodthirsty plots, for the destruction of the Nobility, and whole Common-wealth, that doth seeke to maintaine the true Protestant Religion as

may appeare by the designes which I will make plainely apparent to the world, that all men may truly and really understand how dangerous the practizes of the Malignant party, are to the Peace of the Kingdome, and likewise that they may be informed of the discreet care of the high Court of Parliament, in applying speedy and effectuall meanes both to prevent their not yet knowne Stratagems, and to oppose them in their desperate attempts.

1 That whereas the Parliament, out of their wise and judicious consideration, having received intelligence from the inhabitants of the Towne of *Hull*, of the weakenesse of the said Towne, and the great danger it were in, if any Forraigne Enemy should come and Invade them, the Houses seriously considering the danger they were in, ordered that Sir *John Hotham*, should have it committed to his custody.

2 That whereas the Earle of *Stamford*

having order and command from both Houſes, to ſee the Magazine at *Hull* forthwith Shipt, and to tranſport it to the Tower of *London*, which he according to the charge committed unto him, perform'd.

Therefore the Malignant Party of this Kingdome, envying theſe two Worthies ſo much, that they ſought all meanes they poſſible they could, to beget a miſunderſtanding, betwixt his Royall Maieſty, and thoſe two Members, ſaying they ſought to take his Maieſties Dignity, and Honour from him, they having ſo farre incenſed his Maieſty againſt thoſe perſons, that he is reſolved to take Iuſtice againſt thoſe which have not obeyed his Maieſties command, and is reſolved to take them by force, if that they be denied him.

This is his Maieſties Reſolution, and it is greatly to be feared, that ſomething will be put in execution againſt them very ſuddainly,

There is Collonell *Lunsford* with many Cavaliers come into *Leicestershire*, to beat downe the Earle of *Stamfords* House, and to take the Armes which are therein, diverse of them are Inprisoned, and the Lord *Hastings* is returned to *Yorke*, to the King. Sir *John Hotham* governour of *Hull*, sent a Letter to the House of Peeres, desiring that speedy aid might be forthwith sent unto him, for the speedy and safe protection thereof, he having intelligence, that the Cavaleers were plotting many designes against him, wherein he protested that he would bury himselfe within the walles, before that he would prove disloyall to them, although times are so changing for upon the 29. of *June*, there was a Messenger arrived at *Yorke*, which was sent by the Parliament, where he had many reproachfull words given him, and going homewards many Cavaleers set upon him and beate him very much, insomuch that 4. or 5. Gentlemen drew their Swoords and

cut ſome of the Cavaleeres very much, where fighting very furiouſly together for the ſpace of an houre, the Citie roſe, and there at that time very much Blood was ſhed, being at the leaſt 36. of the malignant party wounded, and not 19 of the others, the Honourable Houſe of Commons taking into conſideration, the Kings Maieſties laſt Declaration, wherein are many high expreſſions againſt the Parliament, wherfore they are reſolved to take their oaths before the Almighty, who is the ſearcher of all hearts, that they never had the leaſt thought of taking up Armes againſt his Maieſty, for the bringing in Money, and Plate, it was their cheifeſt care, and for no other end bnt to defend his Maieſty and themſelves from danger, againſt all that ſhall oppoſe them, and for his Majeſties taking ſuch great Vowes, that he will looſe his owne Life, but he will have uſtice and proceed againſt thoſe which have oppoſed him.

The

The Parliament resolved to lay open the Grounds of all their proceedings whereby they hope to give his Majesty just satisfaction, and content therein.

Ordered by the Lords and Commons Assembled in this present Parliament that this be forthwith Printed and published.

Joh. Browne, Cler. Parl.

FINIS.



A Joyfull 28

MESSAGE

Sent from the Houſe of COMMONS to ROBERT Earle of WARVVICKE, Admirall of His Majeſties Navie Royall, concerning the Ships which now lye ready at the Coaſt of *Holland* laden with Ammunition, to be ſent to His Majeſty at

YORKE.

With the MESSAGE which they ſent to the Dutch Ambaſſadour, And his Anſwer to the ſaid Meſſage.

Likewiſe the Report which was made to both HOVSES, concerning 8000 men which are to be ſent from *France*, and *Spaine*, to His Majeſty to aſſiſt him againſt the High Court of Parliament, And the Parliaments Reſolution concerning the ſame.

Ordered by the Lords and Commons, that this be Printed and publiſhed throughout the Kingdome.

John Browne Cler. Parl.

LONDON, Printed for *I. H.* and *T. Ryder*, *July* 9. 1642.

MESSAGE

from the House of COMMONS to
ROBERT Earl of WARWICK, Admiral
of his Majesties Navie Royall, concer-
ning the Navie now lying in the
Coast of Holland with Ammuniti-
on, to be sent to his Majesty at

YORK.

With the Messages which were sent to the
Earl of Northumberland by the said
Message.

Likewise the Report which was made to both
Houses, concerning those men which are
to be sent from Plymouth to His Ma-
jesty to attend his Princely High Court of
Parliament, and the Parliaments Re-
solution concerning the same.

Ordered by the Lords and Commons, that
this be Printed and published throughout the
Kingdome.

John Browne Cler. Parl.

London, Printed for J. H. and T. Newes, July 9. 1642.

A Joyfull Meſſage ſent from the Honourable Houſe of Commons, to *Robert*, Earle of *Warwicke*, Admirall of his Maieſties Navie Royall.

THe manifold deſtractions of this Kingdome are great, and the diſturbances of this Iland are manifeſtly and apparently underſtood, and by ſad experience made knowne to the world, inſomuch that all Nations doe reioyce, which are Enemies to the Peace of great Brittaine, but I hope all thoſe that are Enemies to *Sion* will have their wages paid by the Di-

vell that set them at worke, for this malitious plotte against this Kingdome hath beene long intended, and now of late tis burst out in abundance, God grant all those that goe about, and seeke the destruction of this Kingdome, and of our gra tious Soveraigne King Charles, may be utterly confounded, and brought to destruction.

What a sad and lamentable thing it is, for the subjects of *England* to thinke that a civill Warre should begin in the Kingdome, who are now at Peace with all the Princes in the World, no intention to take up Armes, but the malignant Party separating his Majesty from his great Councell, the High Court of Parliament, and creating a misunderstanding betweene his Majesty and them, it is greatly to be feared that the effects will be fatall, for it is a knowne maxime, that Jealousie is the Mother of dissention, dissention that nourishes distraction, and distraction intestine warre, nay, a

civill

civill Warre, in comparison of which none is more bloody, and uncivill, and the distractions of this Kingdome declare that we have great cause to feare that the same effects will insue.

For intelligence hath beene given to the House, of great store of Armes and Ammunition, to be transported to *New-Castle*, for his Majesties defence, likewise diverse pieces of Ordnance, and many other things belonging to warre, likewise many Captaines are ready to be transported over to serve the King, who have taken an Oath amongst themselves that if they be set upon by the way, they will fight it out to the last man.

Likewise there was a report made to the House of Commons, that there is great preparations made both in *France*, and *Spaine*, for the raising of an Army to be transported to his Majesty, to assist him against the Parliament, and that the Popes *Nuncio* doth goe about to raise Forces for the same designe.

Therefore both Houſes of Parliament had great doubt that his Maieſty had ſome Deſigne, for the altering his religion.

Likewiſe the Popes Nuntio hath ſollicited the Kings of *France* and *Spaine*, to lend the King of *England* foure thouſand men a piece, to helpe to maintaine the Royalty of the King againſt the Parliament, but we hope God will direct his Maieſty better.

Theſe are the chiefe grounds of our Feares.

The Houſe of Commons having taken the aforeſaid reports into ſerious conſideration, gave Order that there ſhould be a ſpeedy Meſſage, ſent to to the Earle of *Warwicke*, intimating unto him the information which they had received, deſiring him to have a ſpeciall care therein, and to ſtop the paſſages of all thoſe which ſhall tranſport Armes or Ammunition, from *Rome*, *Venice*, *Parris*, and other

other neere adioyning parts, as alſo from *Holland*, there having beene of late great preparations of Inſtruments of warre, ſent over in ſeverall Letters from thence to the high Court of Parliament.

Likewiſe they received more intelligence, of certaine Ships laden with Ordnance and other Ammunition, to be ſent to his Maieſty, and that they are now upon the Sea.

Which Newes doth increaſe the ſorrow of the Parliament, conſidering the great miſery which is like to fall upon the Kingdome, whereby they are inforced (for the prevention of which) to apply themſelves to the uſe of that power which by the Fundamentall Lawes of the Land reſides in them, yet ſtill reſolving to keepe themſelves within the bounds of faithfullneſſe and allegiance, to his ſacred Maieſty.

Likewiſe the Honorable Houſes of Parliament thought it convenient, and con-

conducable to the Peace of the Kingdome, for to make further enquiry thereof wherefore they sent a Message to the *Dutch* Ambassador, to know of him whether there were any such thing, or not, the Messenger which carried this Message returning backe, reported to the House the Answer that he had received from the said *Dutch* Ambassador, intimating unto them that he had received no such intelligence from *Holland*, neither did he know of any such thing.

Ordered by the Lords and Commons assembled in Parliament, that this Letter be forthwith Printed, and published throughout all the Kingdome.

Iohn Browne, Cler. Parliamentorum.

FINIS

VVho

He

Firſt, The

Secondly, T
Walker hath

Thirdly, The
Kings Sergeant

Fourthly, H

Fiftly, His
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THE VVhole Life and Progresse of *Henry Walker* the Ironmonger.

First, The manner of his Conversation.

Secondly, The severall offences, and scandalous Pamphlets the said Walker hath writ, and for which he is now a Prisoner in New-Gate.

Thirdly, The forme of the Inditement which is laid against him, by the Kings Sergeants at Law, and his learned Counsell.

Fourthly, His Conviction by the Iury.

Fiftly, His Recantation, and sorrow for the publicke wrong he hath done his Majesty and the whole Kingdome.

Here are also many remarkable passages concerning the offence, and apprehending the said *Henry Walker*, with a true Relation of his severall escapes and rescues from the hands of Justice; &c.

Collected and Written by Iohn Taylor.

Printed at *London* 1642.

Walkers Recantation, together with his Life and Converſation.

IT is too much apparant to this whole Land or Kingdome (which our Gracious Soveraigne is the Lords Annoynted over) what, and how many, and numberleſſe Pamphlets, ſeditious and ſcandalous Libells, impudent over-bold, impertinent and ſawcy Petitions, to the great diſcontent of his Majeſty, the abuſe of the High Court of Parliament, and diſorder or cauſe of the (too much confuſion throughout all his Majeſties Dominions have bin diſperſt.

The chiefe or maine ſtickler in this cauſe hath bin this *Henry Walker*, of whom I entend to treate in theſe enſuing lines; and firſt to begin with his beginning (as far as I know) The truth is, he was an Apprentice to one Mr. *Holland*, an Iron monger in Newgate Market; his time being expired (I know not how or when) he did ſet up that Trade in divers places of this City of London; but his Trade and he fell at odds one with the other, ſo that there was a breach betwixt them, & being there was no reconciliation they parted, & never mean to come together againe: Then he having left ſelling Gridirons and Gads, with a gadding braine walk'd and found out a ſofter occupation, and ſetting up a Booke-ſellers Shop, fell to Booke-ſelling; Hee not having any word of God in his ſaid Shop above the bulke or ſize of a Horne-booke. In theſe troubleſome times Mr. *Walker* ſet his wits a worke to compoſe ſuch things as he ſuppoſed would vent or be ſaleable, amongſt ſuch people as underſtood them not, loved contention, or were willing to beleeve any thing that tended to rend or ſhake the peece of either Church or State, and ſuch (and no other but ſuch) were all the Pamphlets, which he (the ſaid *Walker* compoſed, cauſed to be printed and ſold, of which kinds of ſtuffe it is ſuppoſed that he hath written neere 300. ſeverall ones, of which number many of them have bin printed 1500. or a 200. at an Impreſſion. and 100. (at the leaſt) of any one of them, beſides ſome of them have bin printed twice or thrice over, ſo that there hath not bin fewer then between 4. or 500000. of ſuch Pamphlets of his diſperſed, by which

which means or doings, ſome hundred of thred-bare ſcribblers fell to Trade of ſcandalous Writing, and Newes making, and would bee called Poets, ſome halfe a yeare (or there abouts) Mr. *Walker* did ſet his name to his worthleſſe workes, till at laſt his name grew odious and contemptible, ſo that his phlimſlems would not ſell, if people did perceive that they were of his doing. Then hee ſet out his Rarities, nameleſſe and ſhameleſſe, in greater numbers than formerly he had done, ſo that all this Kingdome or Iſland of Great *Britaine*, with the Principallity of *Wales* and Realme of *Ireland*, were embroidered over with Lyes, Libells and Lice; nay theſe ſcandalous fooleries (or knaveries) were of ſuch Attractive force and power, that they drew at leaſt 500. Vagrants and Vagabonds from all the Shires round about *London*, and they were all ſuddainely Metamorphiſ'd and Tranſform'd into wandring Booke ſellers; every one of them (like apt Schollers) had quickly learn'd the Art to Cry, *Will you buy a new Booke, new lyes come forth.* This hath paſt without controlement to the abuſe of Church and State, the ſcandall of the whole Kingdome, the injury to this Honourable City; the rayſing of ſtrifes, diviſions, and bad opinions in many people of weake capacities and judgements; and to the mighty impeachment and detriment of the Worſhipfull Brother-hood of the Stationers, who are at great charges in paying all duties and Taxes, and that now (almoſt two yeares) the Bread hath bin eaten out of their mouthes by thoſe Vagrants, commonly called Mercuries and Hawkers.

Walker continuing ſtill in this courſe, curſed courſe, his ragged Regiment of Tatterdemallions daily vending and diſperſing his peſtiferous Pamphlets, at laſt, one nighe late he was by a Watch in *London* taken for a *Rat* and carried to the Counter; the next day he was brought before the Right Honourable Sir *Edmond Wright*, (then Lord Major) where (upon ſome occaſions) was one *Nathaniel Brown* a Stationer, whom *Walker* deſired to ſpeake a good word for him to the L. Major, to whom *Browne* anſwered that he would ſpeake.

And ſpeake he did to the purpoſe, for when my L. came to examine *Walker* what he was, and how he lived, he being not able to give a good account for himſelfe, then *Browne* began to certifie my Lord of *Walkers* good behaviour in manner and forme following.

My Lord (quoth he) I doe know this Walker *to be an arrant Raſcall, an Ironmonger by his Trade, which though it be a Worſhipfull Company, yet it cannot containe him, nor the it; but he is a baſe intruder, and a ſorſting ſhifter into the Trade of the Stationers or Booke-ſellers, wherein*

he unlawfully doth invent, write, print, and scatter all the abuse lyes and bables (or the most part of them) that doe bestrew the City and country, and I doe humbly beseech your Lordship to take some course with him, in restraining him from doing any more. Upon these words the Lord Major would have bound Walker to answer at the Sessions, but he promising to desist and returne to his old Trade againe, was dismist, and so for that time got off. Yet for all the promises Mr. Walker walked on in his calumnious Art and mystery of Libelling, untill at last his old Master crowning him a shame, paid him in his owne Coyne thus:

He having gotten some notice from some of his Slavonian Hungarian scowtes, that his Majesty intended to come to London, to the Guild-Hall the next day, which his Majesty did, and dined at Sir George Garrets Knight, and one of the Sheriffes and Alderman of the City, (near Aldermary Church) Walkers invention being mounted upon the Altitude of mischiefe, he plotted and contrived with a Printer, the said night before to write and print a perrillous Petition to his Majesty, and borrowed the Printers wives Bible, out of which he tooke his Theame out of the first of Kings, Chap. 12. ver. 16 part of the verse; To your Tents O Israel. There was writing and printing all night, and all the next day those Libels were scattered, and when his Majesty had dined, and had taken Coach to returne to White-Hall, Walker stood watching the Kings comming by amongst the Drapers in Pauls Church-yard, and having one of his Pamphlets in his hand meaning to have delivered it to his Majesty, but could not come at him by reason of the presse of People, insomuch as Walker (most impudently sawcy) threw it over the folkes heads into his Majesties Coach. The Earle of Essex being also in the Coach tooke it up, and kept it till his Majesty came to his Pallace, where he caused it to be read, and finding it a most seditious thing, the next morning after caused the L. Chiefe Justice of the Kings Bench to be sent for, who obediently came to his Majesty, to whom the said Pamphlet was delivered, with charge with all diligent speed to send forth Warrants, for the taking of Walker and the Printer, in which businesse there was used such vigilant care, that they were both taken that very day and brought before the said L. Chiefe Justice, and being examined apart, Walker said he wrote it not, but that he bought it of a young Scholler all in bleeke in Westminster Hall, and that it cost him two shillings sixe pence, this was Walkers Confession, which he subscribed unto.

But afterwards the Printer was examined, and he affirmed that Walker writ it all with his owne hand, and for the doing of it made use of his Wives Bible, in his house, to which confession the Printer hath also set his hand.

My

My Lord Chiefe Iuſtice cauſed both their Mittimuſſes to be made, whereby they were ſent to the Kings Bench in South-warke by two Officers of good place and truſt; in which Priſon they remained a weeke or neere, untill it was thought meet to remove them from the Kings Bench to Newgate, whereby they might be tryed at the next approaching Seſſions, for which purpoſe they were removed as aforeſaid two daies before the Seſſions; but they taking Boat on the Bankſide were landed at the black Friers, whereby a Rout or rabble of (little better then) Rebells, they were violently taken from their Keepers, reſcued, and ſo got away that there was no finding of them in many weekes ſearch and enquiry.

But all theſe faire warnings could not make M. *Walker* give over writing, lying and Libelling, (ſelling ſcurvy baſe words for good mony) lodging in by places, holes and Cellars, till one time he was ſeene to goe into the houſe of another uſurping pamphleteere, one *Fiſher* a Barber an Aſſociate of his, but as ſome would have apprehended him, he made uſe of his heeles, for at that time there was no Officer to be found to take him.

From this ſecond eſcape he fled into St. *Martins*, whither he was purſued, and where he had a Printers Preſſe at worke, but being not able to recover that houſe, he got into an Ale-houſe called the ſigne of the Caſtle, the owner of it (as I have bin certified) is one *Iohn White*, but from thence he was ſet free by the diſorderly ſtir and force of ſome unruly Ioyners Shoomakers (who ſurely knew not what they did) and this was his third eſcape.

The newes of this cauſed more and more Warrants to be iſſued out for his apprehenſion; and there was ſuch narrow ſearch made for him that he was depriued of all his ſtarting holes, and could ſculke no where ſecure, ſo that he was faine to veile himſelfe in the diſguiſe of a Miniſter in a black Cloak pendant to his Ankelees, a ſpirituall Caſſock, girt to him with a ſilke girdle and a Canonicall knot.

With this Artificiall borrowed habit (and ſome naturall impudence of his owne) he preſumed to mount into the Pulpit, at Saint *Mary Magdalens*, at *Bermondſey* in Southwark, where hee ſo handled a Text, and made ſuch a preachment, that what with liking and diſliking the people were ready to goe together by the eares; at which time an Aldermans man (being curious to heare what ſtuff [illegible] would vent) was abuſed much, and beaten a little.

All this while his Majeſty is juſtly and highly offended, that no or-

det is taken for the suppressing of seditious and scandalous Pamphlets, and in two Messages at severall times from his Majesty to both the Houses of Parliament, he nominates *Walkers* Pamphlet of *To your Tents O Israel*: and indeed whosoever shall read that Text and consider the mischiefe it did in the daies of *Roboboam*, the Son of *Salomon*, in making 10. of the 12. Tribes to fall from the King to *Ieroboam* the Son of *Nebat*, (they being both wicked Kings) may thinke it a strange piece of Scripture to be spoken, written, or printed in those times under so mild and gracious a King, to Alienate or estrange the hearts of wavering Subjects from their allegeance.

Well, great enquiry is made night and day, and *Walker* having a house about Moore-fields, he forsakes it, and escapes when it was beset for him, from thence he got into the Tower liberty into an Upholsters shop in the Bulwarke; and being heard of, new Warrants being out for him, he was espyed in the said shop by one that knew him, and that he knew came to take him, wherefore by the helpe of two women there, he violently burst away, running towards the Tower Stayers, crying an Arrest, an Arrest, and so got into a Boate, offering any gold or silver to be carried away.

Thus stood he in the Boate almost a quarter of an houre, hundreds or multitudes of people standing on the shore on the Tower-wharfe the Officers not daring to fetch him of the water least they should entrench upon the liberty of the water Bayliffe, so that some would rescue him (amongst whom two seemed to be Lightermen) and doe deserve to have a reward over the shoulders; others would have him come on Land and yeeld himselfe: at last the Officers that were appointed to take him went to Sir *Iohn Cuniers* Knight, Lieutenant of the Tower, to crave his Command for taking him. Master Lieutenant presently sent his Clarke to the water side, upon whose comming the Boate began to rowe away with *Walker*; then straite foure paire of Oares made after them, who belesgured him on both sides, and with much adoe brought him to Land, and into the Tower, where he now remaines, expecting his time of Tryall, and let him escape how he can or may, it is most certaine that hee hath done more mischiefe by his Pamphlettizing sedtions, scandalous ridiculous Lyes and rayling Libells, then one thousand of his heads are worth.

But now to come a little nearer, *Henry Walker*, who is now to be removed by a Warrant directed to the Lieutenant of the Tower,

which

which was on Tuesday last being the fifth of this moneth of July, to have the body of this aforesaid *Walker* to be removed to Newgate, and there at the Sessions house in the Old-Bayly to have an Inditement framed and drawne up against the said *Henry Walker*, for the severall acts which he hath committed in and about London: the true Inditement being made by the advice of the Kings Serjeants and Counsell at Law, was preferred against the said *Walker* on Thursday after being the eighth of the aforesaid moneth, which being read openly in the Court, and *Walker* there present at the Bar; pleaded to the said Inditement not guilty; and being asked how he would bee tryed, answered, by God and his Country, and withall further desired of the honourable Bench; that he might first have a Coppy of his Inditement. Secondly, that the Iudges who were then present with the rest of the honourable Bench, that they would be pleased to grant him the liberty, in regard he knew not the Law, that he might have some Counsellor of the Law to plead his Cause for him; both which requests were granted to him which was a great favour. Then the Bench asked *Walker* what time he would require to make his Answer: then *Walker* desired but till the next day in the morning to make his defence, which was Friday; Friday being come about ten of the clock the Queenes Attorney and two Serjeants at Law, caused the Inditement to be read; which being done, they began to shew and did make it plain how odious the matter was, and how it was a fact of a high nature; first against his Majesty, to make him as it were odious to his people: *To your Tents O Israel*; as if the King were a Tyrant, bidding as it were every man to take his Sword and Armor; and oppose all Authority whatsoever, obeying no Law but that of their owne humour and will; what can there be more said, but that it was very plaine, but that this *Walker* did by those words labour to instigate and stir up the Kings Subjects to Mutiny, and to cause tumults to arise in this Kingdome, nay in the heart of this Kingdome, in the City of London too; not onely to teach these words, but to cause them at his owne charge to be printed, and to divulge the same through his Majesties Kingdomes: Nor did this *Walker* rest himselfe therewith satisfied, but in an audacious way, and in a bold manner, as the Kings Majesty passed through the City of London riding in his Coach, threw one of them into the very Coach it selfe, and in the very face of the King; what an affront was this? can any age parallell it, or any Chronicle make mention of the like. and in a Civill Common-wealth; and in a well governed City; I think not: nor is this all, for this *Walker* hath invented and writ divers Pamphlets, and other

ſcandalous Bookes, to the great diſturbance of his Majeſty, and of his Liege people, a meere ſower of diviſion, an upholder of a new Government; an inventer of a new Doctrine, nay, he is become a Preacher and a deliverer of this his humour even in the Church, and openly in the Pulpit too, and on the Sunday: drawing after him, and ſeducing poore ignorant people to the very ruine of their ſoules, if it were poſſible. This act of his, it was done with much venome, malice, bitternes, and rankor; conſidering the time becauſe the King and his Parliament were then at ſome difference, who did as much as in him lay to ſet his Majeſty and his Subjects together at diſcord; it was drawne with cunning, and at ſuch a time publiſhed, that if envy itſelf had plotted it, it could not have come forth in a more dangerous ſeaſon. He confeſſed it was his owne worke, & done by night; and the next day by him expoſed to ſale: it was a foule miſdemeanour, and it was publiſhed with an ill intent. Nay what is this *Walker* not, what wrong hee hath done let his owne conſcience, his ſeverall Bookes and Pamphlets, which hee hath both written, made, and printed them himſelfe witneſſe. Well, the Jury heares the information, the ſeverall pleadings, the ſeverall Witneſſes that this *Walker* was the onely framer, inventer, publiſher, and diſperſer of that Booke *To your Tents O Iſrael*; upon which ſeverall Evidences, the Jury withdrawes themſelves, (being 12. honeſt men and of a good rank and quality) to conſider of the matter; wch being truely weighed, and a long time debated and ſcanned, agreed all in one mind, calleth for *Henry Walker* to the Bar; who being come to deliver their Verdict, they all declared him by the voyce of their Fore-man to be guilty both of the Treſpaſſe and of the miſdemenour. He was convicted, 1. For writing of it. 2. For the compoſing of it. 3. For the publiſhing of it himſelfe at the Printers houſe, and receiving money for them. Which done he had nothing to ſay for himſelfe, nor his Counſell neither, but only he did it not with an ill intent to doe any harme. And now he is heartily ſorrowfull for it, and begs the Kings mercy, and the charitable cenſure of all men for his raſhneſſe & over-hot zeale; eſpecially of his ſacred Majeſty, whom he hath moſt offended; and for his Majeſties clemency to him, he will ever be bound to pray for him; becauſe his Majeſty did give Command that his Inditement ſhould not be put againſt him for Treaſon, but only for a miſdemenor; wch if it had bin preferred for Treaſon, it might have bin as well found and have coſt him his life, as for this fact of miſdemenour; and ſo I *H. Walker* am heartily ſorry, and deſire God, his Majeſty, and all his Majeſties Subjects to forgive me, and by my example to forſake theſe private and ſecret meetings, or rather conventicles; and ſo with teares I ſubmit my ſelfe to the Law; and the puniſhments whenſoever it ſhall be denounced and inflicted upon me. *Dated the 12. of July, 1642.*

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A TRVE RELATION OF THE TAKING

Of ROGER MANWERING

Biſhop of St. *Davids* coming from *Ireland* in a diſguiſ'd habit, in the Ship call'd the *Eagle*, the 28. of *June*, 1642.

By Captaine *John Pointz*.

Alſo the Relation of the ſudden riſing of the Lord *Strange* in *Lankaſhire*, and of his intention of the taking of the Magazine of *Larpoole*.

Likewiſe concerning the Lord *Digbies* coming over in the Ship call'd the *Providence*, his being chaſed at ſea by our Ships.

And how Sir *Edward Stradling*, and Colonell *Aſhburnham* were with a *French-man* of War taken coming from *Holland* in a *Pinnace*, going for YORKE.

Unto which is annexed a Conſpiracie againſt Sir *Henry Tichbourn* Governour of *Drogheda*, by Captain *Garner*; and how *Tradagh* had like to have been betrayed by the Rebels.

Alſo an Order againſt Proclaiming any Proclamation, Order, or Declaration, contrary to any Order or Ordinance of both Houſes of Parliament.

Hen. Elſing, Cler. Parl. D.

LONDON, Printed by *Tho: Banks*, July 9. 1642.

A TRUE
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A TRUE RELATION OF THE TAKING Of *Roger Manwering* Biſhop of St. *Davis* coming from *Ireland* in a diſguiſed habit; in the Ship called the EAGLE.

By Captain IOHN POINTZ.

IT being my fortune by Profeſſion to be a Souldier, and being employed according to my abilities to his Majeſtie and Parliaments Service againſt thoſe Rebels in *Ireland*; and having diſpatched ſome affairs, I was reſolved for *England*: But before I came, I had intelligence of a Fugitive that had been Voted a Delinquent in

Parliament, *viz.* *Roger Manwering* late Bishop of St. *Davids*, and somerime Parson of St. *Giles* in the Fields. He lying under the censure of the Parliament; I thought became me as a dutifull Servant of the Common-wealth, not to let this busines go undiscovered, and to bring him to light, that had been such an Enemy to the Church and State; and as the Parliament hath formerly censured him and degraded him from his dignities, and made him uncapable of the Ministeriall function; and since the intermission of Parliaments, he hath taken upon him the degree of a Bishop, yet hath not amended his manners, but still persevered in former courses; he being as I heard bound for *England* in the ship called the *Eagle*; when he heard how busineſſe fared in *England*, and that there was some hopes of regaining his former dignity: It was my fortune to come over in the same ship; where having as God would have it, some conference with his man which was with me in this ship, comming for *Minyard* in *Somerset-shiere* where finding contrary to my expectation, but as God appointed it, the Bishop to ride in the same ship I came over in, whereupon knowing of him, intimated so much to the Master of the ship with the whole busineſſe, the Bishops wife was with him, a very neere kinswoman to him before he married her, being of the age of 22. years, far unfit for such a man, he being aged 65. years, his sister poor and lying on the Parish where he formerly lived in, without any relieſe, and he suffers his children by his former wife to shift for themselves; he being examined before *Thomas Lutterall*

Lutterall Eſquire, he confeſſed that he departed from the Kingdom of *England* into *Ireland*, for preferment upon the Kings promiſe: Let the world judge, if his cauſe had been good; but that a guilty conſcience purſued him, whether he would have left a ſetled Revenewe of 1500. pounds *per annum*, to adventure into an unknown Fortune; but he remaines in durance, untill the Honourable High Court of Parliament take further order with him, and the Captaine well rewarded. So much I will averr.

IOHN POINTZ.

Likewiſe it was related unto me ſince my coming over, that the L. *Strange* was riſen up in Arms in *Lancaſhire*, intending to take away the Magazine there of *Larpool* and *Manchester*, with 12000. men of the ſame County to aſſiſt him, and to reſiſt him, a great number were raiſed to reſiſt him, and by the aſſiſtance of Mr. *Moore*, who being Comanded by the Parliament to demand that Lords reaſon of raiſing ſuch Forces, and to take away the *Militia*. By his care the Magazine is ſtai'd and brought unto the Lievtenant of the County till further order be heard from the Parliament: Had not Maſter *Moore* came, there had bin a great deal of miſchief, for there were on both ſides raiſed, neere nine ſcore thouſand people; but thanks be to God all things are there at peace.

There

There is a report likewise of the Lord *Digby* and others to have bin Landed neere *Hull*, and that they were brought in a ship called the providence, with a number of brasse peeces, and other ammunition, he being chased by some of our ships at sea; but *Digby* as yet is not taken; Sir *Edward Stradling* is taken, and Colonell *Ashburne* and a French man with them, which came from *Holland* in a Pinnace going for *Yorke*.

Also newes from *Droghedagh*, of the discovery of dangerous and wicked designes upon Sir *Henry Tichbourne* Governour of *Droghedagh*. As appears, that Captaine *Garner* did alwayes frequent Sir *Henry Tichbourne*, and did furnish him with abundance of victualls, only to make him his prey, and to get himself a good opinion in him, & his officers, that they might have a good conceit of his Loyall affections, and respects unto his King and Country. But falshood is hid in his dissembling breast, he under shadow of inviting Sir *Henry Tichbourne* and his officers to dinner, gives them all the entertainment they could expect from him; but he had so provided the businesse, that if God had not had a provident eye over that City of *Droghedagh*; it had bin betrayed to the wicked Rebells, but as it is in holy writ, the wicked have digged a pit for others, and fall into it themselves, for by the meanes of one of his own souldiers, all the treachery was brought to Light, which came to Sir *Henry Tichbourne* and craved his pardon, which he obtained, upon which, he related how captain *Garner* who was so intimate

mate with Sir *Henry*, had provided an Army of men to take *Tradagh*, and another Army of men to take *Dundalke*, and another to ſurpriſe Sir *Henry Tichbourne* and his officers comming their to dinner; but this being diſcovered, the Captaine was taken, and his Souldiers were brought to *Dublin* and put to the ſword, the Captains Caſtle ſurpriſed, and ſeized upon by Sir *Henry Tichbourne*.

Be

BE it Ordered and declared by the Lords and Commons in Parliament, That no Sheriffe, Major, Bayliffe, Parſon, Vicar, Curate, or other Officer ſhall from henceforth publiſh or Proclaim, or cauſe to be Proclaimed or publiſhed, any ſuch Proclamations, Declarations, or papers, which are, or ſhall be contrary to any Order, Ordinance or Declarations of the ſayd Houſes of Parliament, or tending to the ſcandall or derogation of their proceedings; but ſhall uſe all lawfull wayes and meanes to reſtraine and hinder the proceeding and publiſhing thereof. And all Sheriffs, Majors, Bayliffs, Parſons, Vicars and Curates, or other Officers that have forborn or refuſed, or ſhall forbear or refuſe to publiſh or Proclaim any ſuch Proclamations, Declarations, or Papers as aforeſaid, or have, or ſhall hinder the publication thereof, ſhall be protected by the power and authority of both Houſes of Parliament.

Ordered by the Commons in Parliament, That this be forthwith Printed and Publiſhed.

Hen. Elſing. Cler. Parl. D. Com.

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aforesaid, or
thereof, shall
of both Houses

liament, That
Published.
Earl. D. Com.

A DECLARATION OF SIR IOHN HOTHAMS Proceedings AT HVLL.

And how to prevent an Army comming against the ſame, he hath drowned foure miles round about the Towne.

VVhereby he ſtands in oppoſition againſt all forces whatſoever, in defence of the ſame.

As alſo a Relation how the County of Lincolne *hath ſent in to their relieſe fifteene Carts loaden with victuall, July* 5. 1642.

Ordered that this be printed.

Hen. Elſyng Cler. Par. D. Com.

London, printed for *George Thomas*, July 8. 1642.

A DECLARATION

OF THE

KING'S

TO ALL

And now to prevent any

saint the same, he hath

Whereby he the said Impo-

ceive hath [illegible] to their relief [illegible]

Ordered that this be printed.

London, printed for George Bowne. 1642.

More ſtrange Newes from *Hull*.

Being a true Relation of a marching towards *Hull* with a thouſand Men.

SUch hath been the Malignancy of evill affected perſons about his Majeſtie, that they have under many faire pretences, in defence of his perſon, and againſt all, as they ſay, that have ſtood in defiance of the Lawes of the Land, againſt the Kings Majeſty, which they have very contemptuouſly, and againſt both the Houſes of Parliament, the City of London, and in fine all parts of the Kingdome, who are oppoſers to their ſo cruell and witched Tyranny, which if not prevented by the great mercy of God, wee are like to undergoe the hazard of all that is deareſt unto us; ſome ill affected perſons have been ſo obvious to the good of their Coun-

trey, which hath a long time flourished in great peace and Tranquility, which now is exposed to the hazard of ruine: they have sent to the Lord *Digby*, the Lord *Finch*, *Windebanke*, *Piercy*, and *Iermine*, who are neer to Yorke to fight, as they say, for their King, although tis probable they have since their beginning of their promotion to preferment been the chiefe disturbers and raisers of this combustion, which hath already begun, and doth daily encrease, to the terror and affrightment of all his Majesties good subjects: They are now grown to so insolent a head, and so bold aspiring thoughts of honour and greatnesse, that they have wholly exposed themselves to all danger whatsoever, so for their owne private ends, though with the ruining of this Kingdome, they gaine their desires, they have already, as making no doubt but to bring all men under their girdles, and to beare the commands under a Tyrannicall Government, disposed of all mens goods which they bare most grudge to, and especially the Parliament men, their goods and Lands have they shared, and most part of the City of London by nomination of their names, swearing with bitter and damnable oathes, damne and sink them, they will have their swords sheathed in the deerest heart bloods of all those men whom they tearme Round-heads: and in this manner beganne they their divellish designe, seeing so many stratagems of their wicked inventions, to be frustrate of that which they expected

the

the event would have beene, with a great deale of bloodshed of their enemies, but it hath fallen contrary, by the great mercy of God, as hath plainly appeared by their dealing in Lancaster, Leicester, Yorke, and New Castle, and also many other adjoyning Counties.

Yet for all these, their failing in their expectation, the Divill the arch enemy to mankinde, hath not left their thoughts free from conspiracy against their Countrey, as this week appeared by their designe against Sir *John Hotham*, and to have taken the whole Towne of Hull, and to that end came 1000. strong marching neare to the Towne, to the terror and affrightment of all the neighbouring places, but was by none opposed, for they marched not altogether, but in severall Troopes for feare of any opposition, and was to have met neere the Towne of Hull, where it was by them intended to have trenched the Towne round, and to have taken whom they thought good, and to have disposed of them at their pleasure, but so it pleased the omnipotent providence of God, that they were discovered by Sir *John Hotham*, and soone discomfited by his drowning foure miles round about Hull, which the Cavilleers soone perceiving, with a great deale of amazement, ran immediately some one way, some another, some thinking it were the immediate hand of God to punish this their haynous offence, others swearing damne and sinke them yet to be revenged without the wonderfull

mercy of God, they had been both damn'd and ſinked into the water, which almoſt flowed upon them.

It is not yet certainly known whether any were drowned or no by reaſon of their fleeing one from another in ſuch a manner of diſtraction; but it is thought that many of them never went to Yorke yet, nor never intend more to goe, ſeeing nothing but deſtruction on all thoſe that ſeeke the deſolation of a whole Kingdome, which God in his good time open all their eyes that they may ſee their own deſtruction either in this world or the world to come, deſiring alſo a happy union betwixt his Majeſty and his high Court of Parliament, and give him a ſight of theſe, and all his wicked counſellors, and the utter deſolation which come by a cruell warre, of which we have had a reaſonable foreſight of our neighbouring Countries of late, Germany and others, which loſſe there will not be recovered in a long time, if it pleaſe God to ſend peace.

Such hath been the love of the County of Lincolne to aſſiſt the good cauſe of Sir *John Hotham* that ſince the aſſault upon *Hull*, they have ſent in fifteene Cart load of victuall, with promiſes of their beſt aid and aſſiſtance with their lives and eſtates to ſupport him, againſt any oppoſition.

Whereas ſeverall Proclamations, Declarations and Papers, in formes of Proclamations, have

have iſſued in his Majeſties name, commanding Parſons, Vicars, Curates, Sheriffes, Majors, Bayliffes and other Officers, to publiſh and proclaime the ſame, being contrary to Law, and to divers Orders, Ordinances and Declarations of both Houſes.

Be it Ordered and declared by the Lords and Commons in Parliament, That no Sheriff, Major, Bayliff, Parſon Vicar, Curate, or other Officer, ſhall from henceforth publiſh or proclaim, or cauſe to be proclaimed or publiſhed, any ſuch Proclamations, Declarations or Papers which are or ſhall be contrary to any Order, Ordinance, or Declarations of the ſaid Houſes of Parliament, or tending to the ſcandall or derogation of their proceedings, but ſhall uſe all lawfull waies and meanes to reſtrain and hinder the proclaiming and publiſhing thereof. And all Sheriffs, Majors Bayliffes, Parſons, Vicars and Curates, or other Officers that have forborne or refuſed, or ſhall forbear or refuſe to publiſh or proclaim any ſuch Proclamations Declarations, or Papers as aforeſaid, or have or ſhall hinder the publication thereof, ſhall bee protected by the power and authority of both Houſes of Parliament.

Ordered by the Commons in Parliament, That this be forthwith Printed and Publiſhed.

Hen. Elſing. Cler. Par. D. Com.

FINIS.

A Briefe

RELATION

OF

The Proceedings

OF

Our Army in IRELAND, ſince the Tenth of *June* to this preſent *July* 1642.

TOGETHER

With the *Petition* of the *Parliament* there Aſſembled, To the Lords, Iuſtices, and Counſell.



LONDON.

Printed by *R. Oulton.* and *G. Dexter* for *Benjamin Allen.* An. D. 1642.

A Briefe Relation of the Paſſages of our *ARMIE.*

TVESDAY the 10. of *June*, about 12 a clock at noone, our Armie departed from *Dublin*: There went 6. companies under the command of Lievtenant Colonell *Monke*, 50. of my Lord of *Ormonds*: Foure under the command of Sir *Francis Willoughbie*: Five under my Lord *Lamberts*: under the command of Sir *Georg Thylock*: Foure of Collonell *Crafford*, under his own command: Nine of my Lord *Iones* Regiment: 9 of Sir *Michaell Herles* Regiment: and 9. of Collonell *Cromwells* regiment: Of Horſe, there was my Lord Lieutenants Troop, my Lord of *Ormonds* Troop, my Lord *Burlaſe* Troop: Sir *George Wentworths* Troop; Sir *Thomas Lucas* Troop, Captaine *Mawhs* Troop: Captaine *Villers* Troop, Sir *Richard Greenvills* Troop; Captain *Armſtrongs* Troop; Captaine *Maſons* Troop, and two other Troops, whoſe Captaines names I have forgot: we had likewiſe 7 Braſſe Peeces, The firſt night wee marched about 7. miles from *Dublin*, where wee quartered that night: and the next morning being Wedneſday, there was ſent from the Armie Captaine *Garners* Troop, and my Lord of *Ormonds* Troop; Captaine *Marrowes* Troop; Captaine *Smerfields* foot Compan, : and three Peeces of Ordinance that carried about 6 pound bullet; wee left the Armie, and marched with the foreſaid Companie to a Caſtle wide of *Trym*, a garriſon place, a Caſtle called *Rock Linch*: belonging to one Mr. *Linch*, there we found about 1500 of our men that had beſieged the Caſtle 2. dayes before, and had been very fiercely at it, wee found at our comming to them that they had loſt about 40. men; along with the foreſaid companies we came

with

with the Ordinance, there came alſo 200 Fire-locks, who at our firſtcomming, placed themſelves round about the Caſtle in the Trenches and Dikes till the Ordnance were planted: which in two houres were planted: and plaid upon the Caſtell, for the ſpace of 6 or 8 houres, the Rogues within the Caſtell, ſtill defying us, ſaying, Be gone yee Parliament Rebells, you that fight againſt your King, and many upbraiding words, they had fortified the Caſtell very ſtrongly, the Caſtell likewiſe being a ſtrong ſtately place, amongſt the reſt of our men, Lievt. Colonell *Kirke* was ſhot very dangerouſly with two Bullets in the back; but whether he be ſince dead, we know not certaine; for hee was left in the Chirurgeons hands at *Trime*; About 6 a clock at night our men entred one part of the Caſtell very courageouſly, ruſhing through great dangers, with their beating and throwing downe of ſtones from out the Caſtell, at laſt, when they had no ſhot left, they fell a throwing of ſtones, and left not ſo much as the Tiles upon the houſe, and at even, when the Caſtle was moſt part all on fire, they got into a Tower, where was a ſtrong Battlement; and there did ſtand the chiefeſt of them; whereof one, as wee heare, was one *Matthew Plunket*, who ſtood up, and asked if there would be quarter granted to them, it was replied, there would; no ſayes hee, I will beleeve none of you, Let ſome Honourable man ſpeake, as my Lord *Lambert*, or the like; or ſaith hee, where is Captaine *Grace*, that I may ſpeake with him, hee likewiſe fetch'd Miſtris *Boothes* Child, and ſhewed it to him alive; no perſwaſion could bring them downe; although they had put a great rope out to come downe by: they were very timerous, the Common Souldiers would fall upon them; and ſo drave away the time till it was darke; that night the Souldiers lay about the Caſtle, and next morning did doe as good as well with them; it was thought there was about 600. in the Caſtle, which were put to the ſword; very ſtout fellowes there were; Our Armie lay that night hard by *Trim*, where our Forces, that lay before the Caſtell, did likewiſe draw themſelves.

Thurſday, our men took another Caſtle, called *Tremellſtowne*, where the Rogues ſtole away, and left all within to them.

Friday wee marched through *Athboie*, a Faire Towne, which the Rogues had burned to the ground, to prevent us from lea-

ving any Garriſon there that night we came to the Earl of *Weſtmeaghes*: the Foot quartered a Mile of this ſide the Earles houſe.

The Earle of ORMOND and many of the Chiefeſt Commanders lay there that night, he beſtowed Beare, Bread and Meat very plentifully, on our Souldiers.

The next morning we marched and not three miles from the Earles houſe: our Dragoneirs going before, came to a Caſtle which the Rogues had ſtrongly intrenched and cut off the way and made a redoubt or 2 to hinder our paſſage, but our men beat them off, and killed about 14. of them: the Rogues did run ſtill before us and burnt all the Townes before us, that wee might have no houſes to lie in: Burnt MOLLINGER where the FOOTE was to Quarter the next Night:

So the Foot were faine to lie in the Field, and the Horſe lay in *Mollinger* that night, the Townes people ran all away, and got all their goods unto on Iſland hard by. The next Day being Sunday morning, we marched from *Mullinger*, and about 5 miles beyond *Mollinger*, wee came to a Caſtle belonging to one Mr. *Tinte* which wee found verie ſtrongly Fortified and entrenched with mightie Trenches, our Men entered the Caſtle and found no bodie in it, but ſtore of proviſion and abundance of good Beere, this *Tintes* Brother was taken hard by the Caſtle and killed, our Men ranſacked the Caſtle and ſo left it: The ſame Night wee came to a place called *Ballimore*, which the Rogues had likewiſe burnt that day: next morning following Forces were drawne out to goe for *Athlove*, my Lord Preſident of *Connagh* Caſtle, my Lord *Jones* Regiment Sir *Michael Herles*, there went along the Earle of *Ormond* my Lord *Lile* Sir *George Wentworth* and many more: And within 5 *miles* of *Athalon*, we met my Lord Preſident of *Connagh*, who came to meet the Earl with about 50 *Horſe* and 200 Foot, which was his greateſt ſtrength and preſently after came young Sir *Charles Coote* with his Troop of compleat men: after an houre or two ſtaied in the Field the Earle of *Ormond* tooke leave of the Preſident, and left with him the 2 foreſaid Regiments, the Lord of *Ormond* returned that night to our *Armie*, and my Lord *Lile* with 5 Troop of Horſe accompanied my Lord Preſident to *Athalon*. There wee found

good

good ſtore of everie thing: for Sir *James Dillon* who had laid ſiege before *Athlove* ever ſince *Chriſtmas*, & left the ſiege 2 dayes before wee came there, they run away and left all; hearing the Engliſh Armie was comming that way. Them in thoſe parts applauding young Sir *Charles Coot* very much, having done a great deale of good ſervice in the County of *Roſecomon* and thoſe parts and for releiving *Athlove* twiſe whileſt it was beſieged.

At *Ballimore* where our Army lay, the Lord *Nevervill* had intrenched *Kymkelſe* in a faire Caſtle very ſtrong, but hearing of our comming left it and fled away. And a priſoner whom we tooke there, did confeſſe the Lord *Nutervill* had given order for the burning, if all thoſe Townes be for the *Engliſh* Army: In *Ballunore* we found great ſtore of Salt, and there is now too much with the Rebells which they have from *Galloway*, doe now buy it for two quarts a peny, and ſome of them acknowledged not long ſince it was worth 5. pence a quart. The ſame day ſome of my Lord *Lamberts Regiment* brought away the *Engliſh* were in *Kilbegan*. Wee likewiſe left two ſmall pieces at *Athlove*: the next day my Lord *Lile* came from *Athlove*. And we came to *Ballimore*, wee found the Army gone, and inſtantly met with Sir *Richard Greenvill* and his Troope, who went with us to the Armie, who quartered that night in the fields, ſo we marched next day without any thing remarkable, The next day we came to a place called *Killmkin* which place belongeth to (Iudge) *Donellan* and about 2. miles of this ſide we were to paſſe a way which lies between 2 Bogs, which we found ſo ſtrōgly entrēched with redonts and many ſtrong Fortifications, theſe works were made, thinking that wee would take our way to *Athalon*, through that part of the Countrie. But comming home, wee came by the back part of it. And were faine to ſtand there at leaſt three houres, before we could caſt it down, to get paſſage through: that night we were quartered in the Fields by a wood ſide; our men got that Night at leaſt a 1000 Cowes, about *Sun*, ſet wee had an *Alarme*, there comes 2 Rogves out of the wood to Coronell *Craffords* quarter, thinking it had beene there owne Collours, ſo were inſtantly ſlain. That night was a cruell night raining with extreme cold killed ſome of our men, and many lies ſicke in their garriſons, next day we marched to *Kilrock* and ſo to *Dublin*.

The:

The humble Declaration and Petition of the Lords *Spirituall* and *Temporall*, and *Commons* in PARLIAMENT assembled.

Humbly declareth

THAT the Religion now professed by the Church of *Rome* (which in fundamentall points is Antichristian) hath of late yeares extraordinarily overspread this Kingdome, and hath the more encreased by the forbearing, to put in execution the wholsome *Lawes*, and *Statutes* of force in this Kingdome, against Recusants and others of the *Romish* Religion, who have of late time more then formerly extreamely swarmed in this Kingdome, and whereas it evidently appeares that the said Antichristian and Heretical Religion, and the not putting of the said *Lawes* in execution, hath as the fruits and effects thereof, produced a generall confederacy of the *Papists* in this Kingdome, to destroy and extirpe the Protestant Religion, and all *English*, *Scottish* and *Irish* in this Kingdome professing the same, wherein they have actually proceeded to execrable cruelties (without any provocation given them by his sacred Majestie, by the State and Government, or any Acts of Protestants or any others (the intending utterly to cast of the *English* Government, and most Royall authority of our Soveraigne Lord the King, and where divers of the *Romish* Religion, have in all parts of this Kingdome since the two and twentieth day of *October* last, inhumanely used most bloudy and unheard of barbarous Actions against the persons, as well of the *Clergy* as of most of the Protestant Religion, within their power not only while life lasted, but even after death digging some of them out of their graves, cutting them in peeces and casting them into ditches; defiling of Churches, and setting up the abominable *Idoll* of the *Masse* in stead of Gods true worship and service, and in scornefull and reproachfull manner, trampling under foote the Holy Bible, and disdainefully burning it, and have by the said cruelties already destroyed many thousand *Protestants*, and of those that remaine and escaped their fury, most

moſt of them have beene enforced to flie into *England* or *Scotland* for reliefe, or to beg the charity of well diſpoſed people here.

The ſaid *Lords* and *Commons* duely conſidering the Premiſſes, and the great diſhonour done to his Majeſty, to the *Engliſh* Nation, and indeed to all his Majeſties Kingdomes by the ſaid moſt wicked Rebellion, plotted and enacted by Titular *Biſhops*, *Abbots*, *Jeſuits*, *Friers*, *Prieſts*, *Monks*, and others of the *Romiſh Religion*, doe humbly expreſſe their deteſtation (thereof, and their humble deſire of a thorough Reformation of *Religion* may be had in this Kingdome, to the glory of God and the honour of his Sacred Majeſty, and to that end humbly pray that a preſent and effectuall courſe may be taken, for putting in execution the *Lawes* and *Statutes* of force in this Kingdome, againſt Recuſants, and all others of the *Popiſh* pretended *Religion* in all parts of this Kingdome, where the *Lawes* doe or may run and for ſuppreſſing the uſurped power, and Iuriſdiction of the Sea of *Rome*, and particularly in the City of of *Dublin*, which is now the City of Refuge for moſt of the diſtreſſed and diſpoyled *Proteſtants* of this Kingdom who are not without juſt feares of imminent dangers by reaſon of the multitude of *popiſh* inhabitants, and they doe pray that it may bee given in charge to all his Majeſties Officers, whom it may concerne faithfully, and without delay to proceed therein, and that monethly Seſſions be held for that purpoſe in the ſaid City of *Dublin*, That Bills may bee forth-with tranſmitted into *England*, concerning all ſuch *Lawes* as are now of force there againſt all *Jeſuits*, *Prieſts*, *Fryers*, *Monks*, and other ſuperſtitious *Orders*, and ſocieties of the *popiſh* pretended *Clergy*, and their relievers, and againſt Recuſants, and other *Papiſts* to be enacted in this Kingdome.

And ſuch further *Lawes* as are or ſhall bee needfull in that behalfe, and that ſuch neceſſary expreſſions and proviſions may be therein made, as may bee agreeable with the conſtitution of this Kingdome, and may give hopefull and comfortable aſſurance to your Supp'iants and their Poſterity, and to all other of the Proteſtant *Religion*, who are or ſhall be in this Kingdome.

That it may not be in the power of any Governour or Governours, of this Kingdom to ſuſpend inhibite or connive at the

execution of the ſaid Laws, or any of them, and to this end that your Lordſhips, who are intruſted by his Majeſtie, with the Goverment of this Kingdome, and muſt one day give an accompt thereof, before the Tribuniall of Gods Juſtice, will give preſent order for performing your ſuppliants requeſts herein expreſſed, and although ſince this moſt hideous and bloody Rebellion begun, wee have ſome ſuccours out of *England*, which wee aſcribe to the great mercy of *God*, in the great wiſedome and pietie of his ſacred *Maieſtie*, and in the carefull and chargeable indeavours of the *Parliament* and Kingdome of *England*, which his Maieſties grace and goodneſſe, wee with the duty and loyaltie of faithfull Subjects, doe moſt humbly and thankfully acknowledge to his Koyall Majeſtie; and doe alſo render to his Parliament of *England*: hearty thankes for their ſaid care and endeavours for us, yet we find with inward ſorrow and grief of heart that for want of ſuch powerfull and ſpeedy ſuccour of Men money Victuall, Cloathes, Armes, Ammunition, and other requiſites of Warre neceſſary to bee ſent hither out of *England* this VVarre, for Gods cauſe, and the cauſe of his ſervants in this Kingdom, hath hitherto had but a ſlow proceeding. They therfore moſt hnmbly beſeech your Lordſhips, to repreſent to his ſacred Majeſtie their humble deſires and ſupplications, that it may ſtand with his Princely pleaſure: that an effectuall & ſpeedy courſe may be taken by his Majeſties high VViſdom, the care of the *Parliament* for haſting thoſe needfull ſuccours, which the ſaid *Lords* and *Commons* humbly conceive have beene hitherto retarded, longer they doubt and fear can well conſiſt with the ſafetie of this his ancient Rightfull Crowne and Kingdome and ſo by the high wiſdome and great goodneſſe of his Majeſtie, our great grief and ſorrowes converted into joy and gladneſſe, *Gods* true Religion may be the more firmly eſtabliſhed, his Majeſtie in wiſedome and power magnified his good Subjects comforted and his enemies, and the enemies of Gods truth diſapointed.

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TERRIBLE AND TRVE 34

NEVVES FROM BEVERLEY AND THE CITY OF YORKE.

Wherein is a true Relation of the beſeiging of the Town of *Hull*, by the Kings Majeſty, with ſix thouſand Horſe and foot, on Thurſday, *July* 7. 1642.

ALSO

Of Sir *John Hothams* drowning the Country within foure miles of *Hull*, and what hath happened ſince, and his Maieſties Reſolution concerning it.

WITH

The Lord *Digbies* entertainment at the Court, and divers remarkeable paſſages *Yorke*, from the third of *July* to the ninth of the ſame, ſent in a letter from *Yorke* to a freind in *London*. *July* the twelfth. 1642.

London printed for *M. T.* 1642.

TERRIBLE AND

NEWES

FROM

BEVERLEY

IN

YORKSHIRE.

SAD NEWES FROM BEVERLEY AND YORKE

July the Twelfth,
1642.

SIR

AFter my love presented unto you, I shall acquaint you, withall the sad disasters, that is like to befall us in these parts, And such as will bring Ruine to this Kingdome, if such distractions as these continue; which GOD of his infinite mercy prevent, and bring to a happy Conclusion.

Upon Satterday at night *July* 3. one Master *Marrey* of the Bed Chamber, came Post to the KING, and brought Newes of a Pinnace, that was sent from the

Queene at *Amsterdam*, (loaden with Money and Ammunition for His Majesties use) which was intercepted at the mouth of *Humber* by one of the Kings Shipps called the May-flower, who brought her downe the River of *Humber*, to a place called *Paul*, within 4. miles of *Hull*, the May-flower casting anckor there, intended to search her, but she having 2. Pilots of *Hull* within her, who knew all places thereabouts, got in at a small Creeke neere to the Towne of *Paul*, where the Kings Shipp could not follow her, by reason of the shallow water, and after she had sayled 4. Miles up the Creeke, into *Holderneſſe*, she rune her selfe a shoare, and there landed 6. Peeces of her Ordinance for her defence, and Planted them, least Sir *Iohn Hotham* should surprise her out of *Hull*. Which His Majesty had no sooner intelligence of, but on Sunday Morning at 4. a Clocke, He sent 3. Trumpeters into all parts of the City, to Summon 2. Troopes of Horse, one of which was called the *Princes* Troope, and Commanded, by Sir *Thomas Dalty∫on*, and Captaine *Byron*, Brother to Sir *Iohn Byron*, late Lievetenant of the Tower of *London*; The other was Commanded by Captaine *Iackſon*, These Troopes was to meet at the Court Gate, by 8. of the Clocke that Morning, who was all sent towards *Hull*, where this shipp lay, to protect her from violence.

On Munday Morning, *Iuly* 4. 300. of the Souldiers that were Billetted in *Yorke*, was sent after these Troops of Horse to *Beverley*, where they are Quartered.

Upon Tuesday *Iuly* 5. The Lord *Digby* came to the Court at *Yorke*, who was Entertained by His Majesty, but the Lords seem to be discontented therewith: This day severall Troopes of Horse and Foote was sent after the rest to *Beverley*.

Wednesday,

Wednesday *July* the sixth the King with three Lords in his Coach, took his iourney to *Beverley* at four a cloek in the morning to see the Ammunition which came from *Holland*, but he returned again at night, this night newes was brought to the King that Sir *John Hotham* had seized upon all the sheepe and cattle within foure miles of *Hull*, and carryed them into the Towne, And he had let in the sea, and drowned the Countrey within three miles about the Town, in regard his Majesty had resolved to besiege him in *Hull*, This afternoone three Proclamations was put forth by the King, one for the forbidding all Ammuniton and provision to be carried into *Hull* for their releif, the other for a generall pardon to all the Officers and Souldiers in *Hull*, that would submit, lay downe their Armes, and come to His Maiesty, and that they should be entertained and have a months pay before hand, the third, for not removing any Magazine within the Kingdome, by any ordinance of Parliament without consent of his Maiesty.

Thursday was a great meeting of light Horse on *Heyworth Moore*, who was formerly summoned by His Maiesty to meet this day from severall places of this County, and had order from his Maiesty to repair towards *Hull*, the Earle of *Cumberland* and *Westmerland* hath commission to raise all the forces they can both of horse and foot, within the west riding of this shire, and to imprison those that refuse to obey their Commission.

This day being the 7th. of *July* the King with a great power both of Horse and foot, accompanyed with divers Lords and above 300 Gentlemen and Cavaliers took his iourney again to *Beverley*, and hath beseiged *Hull* with 6000 Horse and Foote, who lies about *Beverley*, and have begun to intrench themselves about the

Town

Towne, which trenches are foure or five miles from *Hull* and upon them they have planted the 8 peeces of Ordnance they took out of the ſhip that is run aſhore, they are making a paſſage to drayn the water away out of the Meddowes which Sir *John Hotham* had drowned, this laſt night Sir *John Hotham* made 40 ſhot with great Ordnance againſt the Batteries which was making by the Kings Forces, but not a ſhot could reach them, only one bullet from a Baſilisco came very neere a Gentleman who was within 2. miles of the Towne, who was in great danger to have beene ſlaine; 4. Peeces of Ordinance more is planted upon a Cliffe neere the Town of *Paul* to hinder all ſuccour and releiſe from going by Water to *Hull*; Alſo the Earle of *Lindſey* hath mounted ſome peeces of Ordinance at *Barton* on *Humber*, below *Hull*, to ſtoppe the paſſage on that ſide of the town, It is generally reported here, that the King intends to ſtarve them by ſtopping all paſſages of releiſe both by Sea and Land, the King hath cauſed a ſpring to bee cut of, which runs into the Town, that it is to be feared they will want freſh water, for the Towne affords but little, and not very good, it is alſo reported the King will not return back to *Yorke*, before he hath taken *Hull*, great forces both of Horſe and Foot dayly reſort towards *Hull*, Sir *John Gotherick* a Yorkeſhire Knight hath given 20 Horſe to this deſigne, Sir *Ralph Hopton* of Somerſetſhire and a Parliament man lately, hath given ſix Horſe, The Earle of *Kingſtone* in Nottingham-ſhire proffers to lend the King a hundred thouſand pound, at four *per centum*, moſt of the Gentry of Yorkeſhire and Lancaſhire aſſiſts the King with men and Horſe.

Many People within this City, ſticke not to ſay they hope now Sir *John Hotham* will bee Hanged, divers

ſcandalous

...otis speeches are in the mouthes of a great ma-
ny (both Caveliers and others) against the Parliament,
with strang libells against them and their Proceedings,
to conclude, greate are the feares and troubles this
Kingdome is likely to fall into, if these distractions con-
tinue, Poore people in divers places complaines of the
decay of Trading, which will bring Ruine upon them,
the Lord deliver us from civill Warrs, and setle peace
and Unity amongst us.

Your assured Friend
P. H.

Yorke
Iuly the Ninth.
1642.

35

THE KINGS MAIESTIES RESOLVTION

CONCERNING,

ROBERT Earl of *Warwicke*, Lord Admirall of His Majesties Navie Royall, Wherein is Declared the Kings full Resolution and Intention concerning his Navie, *now lying upon the Downs.*

With the Earl of *Warwicks* Declaration to both Houses of PARLIAMENT, and the Oath taken by all his Captains, Lieutenants, and other Inferiour Officers, under his Command, belonging to the fleet.

Also the Proceedings of the Earl of *Warwicke* and Sir *Iohn Pennington*, lying neer to the said Earl with a great Number of Cavaleers near the *Downs.*

Ordered, that this be forthwith published in Print.

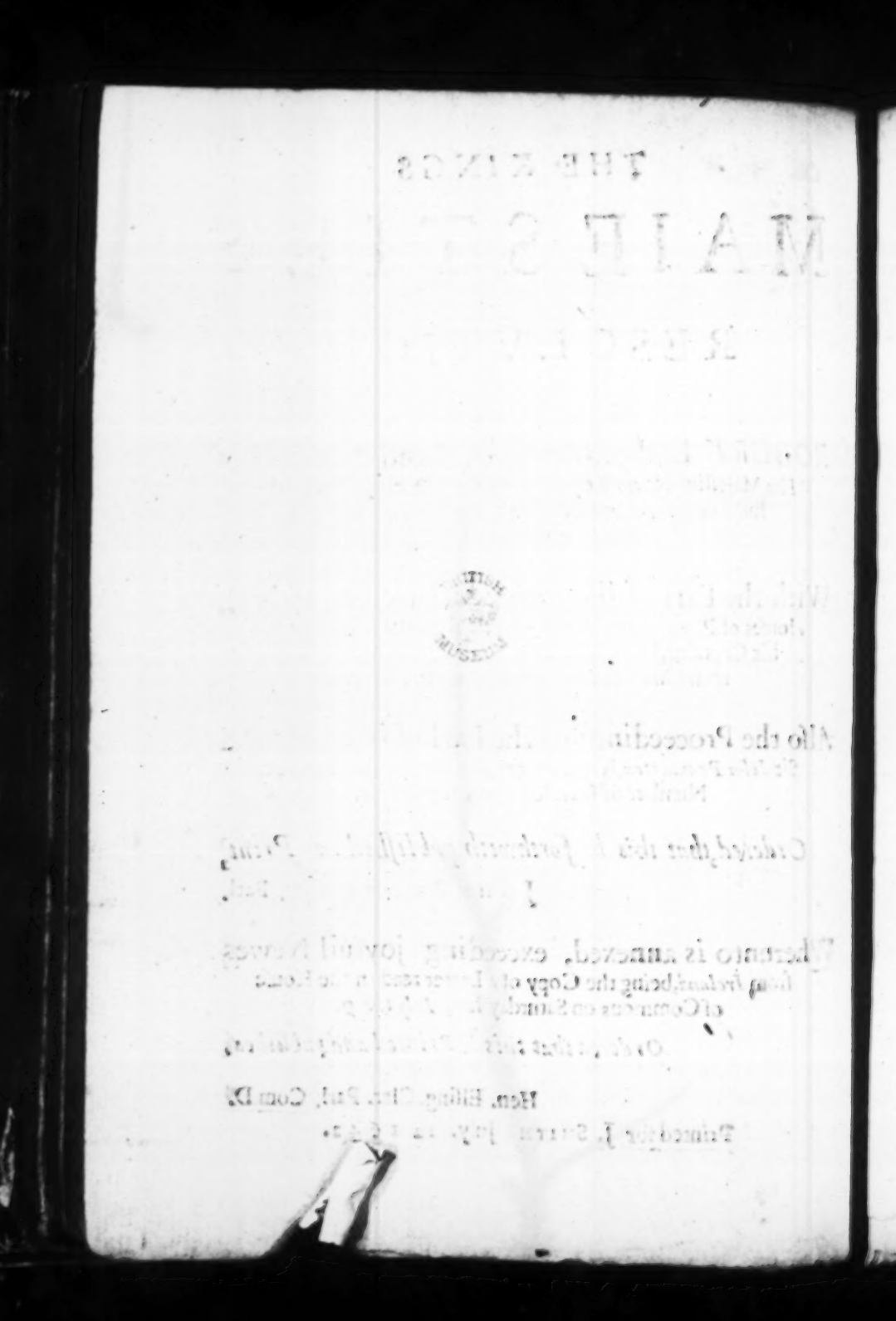
JOHN BROWN, Cler. Parl.

Wherunto is annexed, exceeding joyfull Newes from *Ireland*, being the Copy of a Letter read in the House of Commons on Saturday last, *July the 9.*

Ordered that this be Printed and published.

Hen. Elsing. Cler. Parl. Com. D.

Printed for J. SMITH July. 12 1642.



THE KINGS

MAIESTIES RESOLUTION

Concerning the Earle of WARWICK.

THE differences betwixt His Royall Majeſtie and the high Court of *Parliament*, are apparently *known* and made manifeſt; inſomuch, that the Subject is ſo vehemently diſtracted, that the differences betwixt the Head and the Body, are not, nor will not be ſuddainly brought to an end, or full period; His Majeſtie ſtandeth for his Prerogative, and the Parliament for their priviledges, two great matters now in diſſent between

His Majeſty and the Parliament, buſineſſes of no little Conſequence : yet this is not all theControverſie which is betwixt the King and Parliament, but the Lawes and Liberties of the Subject is in great diſſent betwixt His Royall Majeſty and the Honourable Court of Parliament,and the ſubject is in a great perplexity,by reaſon of the differences now in contention, not knowing how to obey the Prerogative nor priviledges,the prerogative ſtanding for the Honour and Dignity of His Royall perſon, the priviledge for the Liberty and Freedom of the Subject.

But the placing of Officers by theHonourable Court of *Parliament*, without the conſent of His Majeſty,hath been the Cauſe of many Diſtempers ariſing from his Majeſties Royall Breaſt,all which being for the good and ſafety of the whole Kingdome, by reaſon of the great danger this Kingdom were in,and the great hazzard of ruine that were like to befall this Nation, had not they out of their judicious care took into conſideration the danger

ger that were like to inſue, happy are we to eſcape ſuch a deſign,

His Majeſty taking into conſideration, the Government of his Navie Royall, his will and pleaſure was, That Sir *John Pennington* ſhould have the place of Admiral ſhip reſigned unto him, being againſt his Majeſties will and pleaſure, that the Earl of *Warwicke* ſhould enjoy that place any longer, and to that end and purpoſe did ſend a Meſſage to the Earl of *Warwicke* to give up his place, and that he ſhould obey his ſpeciall Command, which was, that he ſhould reſign his place to S. *John Pennington*, the ſaid Sir *John* being neer unto him, expecting the Receit therof.

His Majeſty were likewiſe Reſolved, that he ſhould not enjoy that place any longer, but that He ſhould obey his Command therin.

The Earl of *Warwicke* having received this *Meſſage* and Command from his Majeſty, wherin was ſpecified his full Reſolution and intention, being much perplexed, thinking and conceiving it a matter

matter of no ſmall conſequence, which he was entruſted with, being for the defence of HIs Majeſties Royall Perſon, and the ſafeguard of the whole Kingdom, knowing the integrity of his own heart both to His Majeſtie and the Parliament, he reſolved not to deſert that charge committed to his truſt, wherein God ſince his beginning hath proſpered him with ſuch happy and fortunate ſucceſſe; and therefore he ſet down his full Reſolution, that he would not reſigne that place, but to continue it; nntill he ſhould be revoked by that Authoritie which hath entruſted him with it.

Which Reſolution he declared likewiſe to all His *Ma*jeſties Captains, at a meeting which he had appointed for that purpoſe; and at the ſame time, they unanimouſly and cheerfully took the ſame Reſolution; taking many ſolemn Vowes and Proteſtations, to continue the ſame as long as breath remained in their bodies, and that they would for the performance thereof, ſeale it with their

deareſt

deareſt blood; being a token and witneſſe of their fervent love and affection, which they beare both to their King and Country, vowing to maintain the ſame to the utmoſt of their power.

And that His Perſon which the Honourable Houſe of Peeres and Commons, had ſet over them to be their Governour, meaning the Right Honourable the Earl of *WARWICK*, ſhould never take the leaſt blemiſh, ſo long as they were able to performe any ſervice to his Lordſhip, the Reſolution of them being ſo conſtant and true, that ſuch men of ſpirits were never known, which we muſt all attribute to the great God of Heaven and Earth only. So I beſeech the Lord of Heaven to continue them in the ſame Minds and Reſolutions, which they have moſt faithfully and unanimouſly expreſſed to the vaſt world, ingenerall,

All Nations admiring at the Courage of thoſe men, thinking it to be the wonderfull work of God, that ſuch courage and truth ſhould ever into the heart of man,

man; but we muſt think and conceive with our ſelves, that it was the Lords will and pleaſure, to endue thoſe Chriſtian hearts with ſuch gracious, and omnipotent gifts.

Thus may we all ſee, the miraculous Actions and Proceedings which the Lord entruſteth with his ſervants.

The Proceedings in *Yorkſhire and Lancaſhire the laſt week*, were very tumultuous, there appearing divers in a warlike manner in thoſe Counties. *But praiſed be God, although wee have but little comfort here in* England, *yet we have moſt happy and ioyfull Newes from* Ireland, *the Earl of* Ormond *having fought a great Battell with the Rebels, putting above* 2000. *to the ſword, with little loſſe, the which Letter was read in the Houſe of Commons on Saturday laſt, and Ordered to be forthwith Printed.*

Hen. Elſing Cler. Par. D. Com.

Ordered that this be printed and publiſhed

John Brown Cler. Parl.





36.

A SHORT TREATISE OF POLITIQVE POVVER;

And of the true OBEDIENCE which Subjects owe to KINGS, and other civill GOVERNOURS.

Being an Answer to seven Questions:

Viz.

1. *Whereof Politique Power groweth, wherefore it was ordained, and the right use and duty of the same?* Chap. I.
2. *Whether Kings, Princes, and other Governours, have an absolute power and authority over their Subjects?* Chap. II.
3. *Whether Kings, Princes, and other politique Governours, be subject to Gods Lawes, and the positive lawes of their Countries?* Chap. III.
4. *In what things, and how farre Subjects are bound to obey their Princes and Governours?* Chap. IV.
5. *Whether all the Subjects goods be the Emperours or Kings owne, and that they may lawfully take them as their owne?* Chap. V.
6. *Whether it be lawfull to Depose an evill Governour and kill a Tyrant?* Chap. VI.
7. *What Confidence is to be given to Princes and Potentates?* Chap. VII.

Written by D. *John Ponnet*, D.D. and published in the raigne of Queene *Mary*, 1556.

It is better to trust in the Lord, then to trust in Princes. Psal. 118.

Reprinted in the yeere, 1642.

To the gentle Reader.

COntent thy ſelfe to reade over this ſhort Treatiſe, wherein is neither hereſie, felony nor treaſon; but all that is written here in few, is meant for thy plentifull benefit, neceſſary admonition, and faithfull inſtruction. And albeit the Printer is not ſure whether the Author be gone to God already (as by the diſcourſe of the matter he ſeemeth to be) or yet ſtill in this life; yet for as much as the gravity of the worke, the ſoberneſſe of the ſtile, and the equity of the cauſe joyned with ſubſtantiall prooſes, import a mighty zeale, and a fervent care of the Author for his Countrey, hee is pleaſed to put forth the worke, to the intent the travell of the doer be not loſt, neither true Engliſh hearts fruſtrate at ſo worthy an inſtruction, unleſſe they will willingly neglect their owne ſafegard, the ſtate of their Countrey, and the preſervation of their poſterity; God give thee (good Reader) a will to fore-ſee, and an heart to perceive, and a judgement to diſcerne their owne ſtate in time, and in Chriſt heartily well to fare, Amen.

CHAP. I.

WHEREOF POLITIQVE POWER groweth, wherefore it was ordained, and the right uſe and duty of the ſame.

AS Oxen, Sheep, Goats, and ſuch other unreaſonable creatures cannot for lack of reaſon rule themſelves, but muſt be ruled by a more excellent creature, that is man: So man, albeit he have reaſon, yet becauſe through the fall of the firſt man, his reaſon is wonderfully corrupt, and ſenſuality hath gotten the over hand, is not able by himſelfe to rule himſelfe, but muſt have a more excellent Governor. The Worldings thought this Governour was their owne reaſon: They thought they might by their own reaſon do what they liſted: not onely in private things, but alſo in publike; reaſon they thought to be the onely cauſe, that men firſt aſſembled together in companies, that Common-wealths were made, that policies were well governed, and long continued: but men ſee that ſuch were utterly blinded and deceived in their imaginations, their doings and inventions (ſeemed they never ſo wiſe) were ſo eaſily and ſo ſoon (contrary to their expectation) overthrowne.

Where is the wiſdome of the *Gretians*, where is the fortitude of the *Aſſirians*? Where is both the wiſdome and force of the *Romans* become? All is vaniſhed away, nothing almoſt left to teſtifie that they were, but that which well declareth, that their reaſon was not able to governe them. Therefore where ſuch as were deſirous to know the profit and onely Governour of all, conſtrained to ſeeke further then themſelves, and ſo at length to confeſſe, that it was one God that ruled all; by him we live, we have our being, and be moved: He made us, and not we our ſelves, we be his people, and the Sheep of his paſture. Hee made all things for man; and man he made for himſelfe, to ſerve and glorifie him. He hath taken upon him the Order and Government of man his chiefe creature, and preſcribed him a rule, how he ſhould behave himſelfe, what he ſhould do, and what he may not do.

This rule is the law of nature, firſt planted and graſted onely in the minde of man, then after for that his minde was through ſin defiled, filled with darkneſſe, and incumbred with many doubts, ſet forth in writing in the ten Commandements, and after reduced by Chriſt our Saviour into theſe two words: *Thou ſhalt love thy Lord God above all things, and thy Neighbour as thy ſelfe. Whatſoever yee will that men do unto you, do ye even ſo to them.*

In this law is comprehended all juſtice, the perfect way to ſerve and glorifie God, and the right mean to rule every man particularly, and all men generally: and the onely ſtay to maintaine every Common-wealth. This is the Touchſtone to try every mans doings (be he King or begger) whether they be good or evill. By this all mens laws be diſcerned, whether they be juſt or unjuſt, godly or wicked. As for example, Thoſe that have authority to make laws in a Common-wealth, make this law, that no Pins ſhall be made, but in their own Countrey. It ſeemeth but a trifle. Yet if by this means the people may be kept from idleneſſe, it is a good and juſt law, and pleaſeth God, for idleneſſe is a vice wherewith God is offended: and the way to offend him in breach of theſe commandements: *Thou ſhalt not ſteal, thou ſhalt not kill, thou ſhalt not bee a Whoremonger, &c.* For all theſe evills come of idleneſſe. On the other ſide, if the people be well occupied in other things, and the people of another Countrey live by Pin-making, and uttring them: then if there ſhould be a law made that they might not ſell them to their neighbours of the other Countrey otherwiſe well occupied, it were a wicked and an unjuſt law. For taking away the mean, whereby they live a mean is deviſed to kill them with famine, and ſo is not onely this Commandement broken: *Thou ſhalt not kill* but alſo the generall law that ſaith: *Thou ſhalt love thy Neighbour as thy ſelfe. And whatſoever yee will that men do unto you, even ſo do you unto them. For you your ſelves would not be killed with hunger.*

Likewiſe if there be a law made, utterly prohibiting any man that cannot live chaſt, to marry: this is an unjuſt, an ungodly and a wicked law. For it is an occaſion, that where with marrying he might avoid ſin: he not marrying doth commit Whoredome in act or thought, contrary to Gods will and commandement: *Thou ſhalt not commit Whoredome.*

Againe, a Prince forceth his Subjects (under the name of requeſt) to lend him that they have, which they do unwillingly: and yet for feare of a worſe turne, they muſt ſeem to be content therewith. Afterwards he cauſeth to be aſſembled in a Parliament ſuch as perchance lent nothing, or elſe ſuch as dare not diſpleaſe him. Then to pleaſe him, remit this generall debt. This is a wicked, ungodly, and unjuſt law. For they do not as they would be done unto, but be an occaſion that a great number be undone, their children for lack of ſuſtenance periſh through famine, and their ſervants forced to ſteal, and perchance to commit murder. So that if men will weigh well this order and law that God hath preſcribed to man, *Thou ſhalt love thy Lord God above all things, and thy Neighbour as thy ſelfe. And whatſoever yee will that men do unto you, do yee even the ſame unto them:* they may ſoon learn to try good from evill, godlineſſe from ungodlineſſe, right from wrong.

And it is ſo plaine and eaſie to be underſtood, that no ignorance can or will excuſe him that therein offendeth.

Againſt

Againſt the offenders of this Law, there was no corporall puniſhment ordained in this World, till after the deſtruction of the World with the great flood. For albeit *Cain* and *Lamech* had committed horrible murders, yet were they not corporally puniſhed, but had a protection of God, that none ſhould lawfully hurt them. But after the flood, when God ſaw his gentleneſſe and patience could not worke his creatures to do their duties unforced, but iniquity prevailed, and miſchief daily increaſed and one murdered and deſtroyed another: then was he conſtrained to change his lenity into ſeverity, and to adde corporall pains to thoſe that would not follow, but tranigreſſe his ordinances. And ſo he made this law, which he declared to *Noah*: *He that ſheddeth the blood of man, his blood ſhall be ſhed by man, for man is made after the Image of God.*

By this ordinance and law he inſtituteth politick power & giveth authority to men to make more laws. For he that giveth man authority over the body & life of man, becauſe he would have man to live quietly with man, that all might ſerve him quietly in holines and righteouſneſs, all the daies of their life, it cannot be denyed, but he gave him authority over goods, lands, poſſeſſions, and all ſuch things as might breed controverſies and diſcords, and ſo hinder and let, that he might not be ſerved and glorified, as he requireth. This ordinance alſo teacheth makers of laws, how they ſhould behave themſelves in making laws: that is, to ſet apart all affections, and to obſerve an equality in pains, that they be not greater or leſſe then the fault deſerveth, and that they puniſh not the innocent or ſmall offendor for malice, and let the mighty and great thief eſcape for affection. And out of this ordinance groweth and is grounded the authority for Magiſtrates to execute laws: for laws without execution be no more profitable, then Bells without clappers. But whether this authority to make laws, or the power to execute the ſame ſhall be and remain in one perſon alone, or in many, it is not expreſſed, but left to the diſcretion of the people, to make ſo many and ſo few, as they think neceſſary for the maintenance of the State. Whereupon in ſome places they have been content to obey ſuch laws, as were made by one, as the *Iſraelites* were with thoſe that *Moſes* ordained: the *Lacedemonians* with thoſe that *Lycurgus* made: the *Athenians* with thoſe that *Solon* gave them. And in ſome places with ſuch as were made by certain outchoſen men, as in *Rome* by the ten men. And in ſome they received none, but ſuch as all the multitude agreed unto. Likewiſe in ſome Countries they were content to be governed, and the laws executed by one King or Judge, in ſome places by many of the beſt ſort, in ſome places by the people of the loweſt ſort, and in ſome places alſo by the King, Nobility, and the people altogether.

And theſe divers kindes of States or Policies had their diſtinct names, as where one ruled, a *Monarchy*; where many of the beſt, *Ariſtocracy*: where the multitude, *Democracy*: and where altogether, that is, a King,

the Nobility, and Commons, a mixt State: which men by long continuance have judged to be the beſt ſort of all. For where that mixt State was exerciſed, there did the Common-wealth longeſt continue. But yet every kinde of theſe States tended to one end, that is, to the maintenance of juſtice, to the wealth and benefit of the whole multitude, and not of the Superiour and Governours alone. And when they ſaw that the Governours abuſed their authority, they altered the State: As among the *Iſraelites*, for the iniquity of the children of *Samuel* their Judge, from Judges to Kings: Among the *Romans*, for the tyranny and oppreſſion that *Tarquinius* uſed over the people (as the chief occaſion) and afterwards for his Sons lewdneſſe (as the outward occaſion) from Kings to Conſuls, and ſo from Conſuls (for their evill demeanour) to *Decem viri*, and *Trium viri*, that is, to ten Rulers, and three Rulers: and ſo from change to change, till it came to the State Imperiall: yee alwaies preſerving and maintaining the authority, albeit they altered and changed the kinde of Government. For the *Ethnicks* themſelves being led onely by the law of nature and their own reaſon, ſaw that without politike power and authority, mankinde could not be preſerved, nor the world continued. The rich would oppreſſe the poore, and the poore ſeeke the deſtruction of the rich to have that he had: the mighty would deſtroy the weak, and as *Theodoretus* ſaith, the great fiſh eat up the ſmall, and the weak ſeeke revenge on the mighty: and ſo one ſeeking the others deſtruction, all at length ſhould be undone and come to deſtruction. And becauſe this authority and power, both to make laws, and execute laws, proceeded from God, the Holy Ghoſt in Scripture calleth them Gods, not for that they be naturally Gods, or that they be tranſubſtantiated into Gods (for he ſaith, they ſhall die like men, and indeed their works declare them to be none other than men) but for the authority and power which they receive of God, to be his Miniſters here on earth in ruling and governing his people, and that the people ſhould the rather obey them, and have them in honour and reverence, according to his ordinance.

And the wonderfull providence of God is herein to be well noted and conſidered, of all ſuch as love and feare God, that in all places and Countries where Gods Word hath been received and imbraced, there for the time the people followed God, no tyranny could enter, but all the members of the body ſought the proſperity and wealth one of another, for Gods Word taught them ſo to do. *Thou ſhalt love the Lord thy God* (ſaith it) *above all things, and thy Neighbour as thy ſelfe. And what yee will that men do unto you, do you even ſo unto them.* The fruits of his Word is love one of another, of what ſtate or degree in this World ſoever they be. And the ſtate of the policies and Common-wealths have been diſpoſed and ordained by God, that the Heads could not (if they would) oppreſſe the other members. For as among the

Lacedemo-

Lacedemonians certaine men called *Ephori* were ordained to see that the Kings should not oppresse the people, and among the *Romans* the *Tribunes* were ordained to defend and maintaine the liberty of the people, from the pride & injury of the Nobles: So in all Christian Realms and Dominions God ordained meanes that the Heads the Princes and Governours should not oppresse the poore people after their lusts and make their wills their lawes As in *Germany* betweene the Emperour and the people, a Counsell or Diet; in *France* and *England*, Parliaments, wherein there met and assembled of all sorts of people, and nothing could be done without the knowledge and consent of all. But where the people have forsaken God and contemned utterly his Word, there hath the Divell by his ministers, occupied the whole Countrey, and subverted the good orders justice and equity, that was in the Common-wealth, and planted his unreasonable lusts for good lawes, as every man may see by the Realme of *Hungary*, which the *Turke* in our time hath occupied. And where the people have not utterly forsaken God and his Word, but have begun to be weary of it; there hath not God suffered Tyrants by and by to rush in, and to occupie the whole, and to suppresse the good orders of the Common-wealth, but by little and little, hath suffered them to creep in, first with the Head, then with an arme, and so after with a legge, and at length (were not the people penitent, and in time converted to God) to bring in the whole body, and to worke the feats of Tyrants, as hereafter it shall be declared.

This is so manifest in most places, that it shall not need any particular example wherefore it shall be the part of all Christian men to take heed, that in forsaking God, they bring not justly, the Divell and Tyrants to raigne over them. And those that be called to Counsels and Parliaments (and so to be makers of lawes, whereby the people should be bounden) not to neglect their duty, or to deceive the people of the trust and confidence that was put in them; for it is no little danger that may thereby follow unto them both in this world, and in the world to come, for that man that takes upon him to doe any thing for another (being the thing never so little of value) and therein did use himselfe either craftily, seeking his owne gaine and profit, or shew himselfe not diligent, or not passing what became of the matter committed to his trust, our elders being men of honesty, judged and condemned for a most vild varlet, and unhonest person. And being men of wisdome, made a law (which continueth to this day) not onely that hee should make recompence for the hurt he did, but also that he should not be allowed afterward in the company or number of honest men, no more than an open thiefe: And this they did not by will, but by reason, not rashly, but advisedly, not by most voyces, but by the more discreet heads, because they saw that men could not be alwayes present to doe their owne things, but of necessity must use the helpe and trust of others.

And

And againe, nature hath made every man apt for all things, but hath made one man more meet for one purpoſe than another: ſo that one having need of another, every one ſhould be glad to do for another, and all be tied together in an undiſſoluble ſtrong band of friendſhip. And therefore was ſuch falſe and unfriendly dealing taken to be moſt vild, becauſe it did violate two the chiefeſt vertues and moſt neceſſary things, without which, mankind could not continue: faith, and friendſhip, for no man requireth another to doe any thing for him, whom he taketh not to be his friend, nor truſteth him, whom he thinketh not faithfull; And therefore they thought him to be a very wicked and vile perſon, and not worthy the name of a man, that at one time, and in one thing, ſhould thus undo the knot of friendſhip, and deceive him, whom hee could not have hurted, unleſſe he had truſted him. Now, if nature, reaſon, honeſty and law, doth ſo grievouſly puniſh him, and caſt him out of all honeſt mens companies, that is negligent in a trifle, how much more ought he to be puniſhed and caſt out of all mens ſight, that is negligent in the greateſt matters? If he ought ſo ſharply to be uſed, that deceiveth one poore man, how much more ſharply ought he to be puniſhed, and of all men to be abhorred (yea, caſt to the Dogs) that deciveth a whole Realme of ten or twenty hundred thouſand perſons? If he be thus to be abhorred and puniſhed, that is required to doe another mans buſineſſe, and deceiveth him? how much more ought they to be abhorred and hated, that take upon them to doe for others, not deſired, but ſuing for it; not called thereto, but thruſting in themſelves; not prayed, but paying, giving many liveries, procuring and making friends to give them their voyces, obtaining of great mens Letters, and Ladies tokens, feaſting freeholders, and making great banquetting cheere; not by the conſent of the party, but by force and ſtrength, with troops of Horſe-men, Bills, Bowes, Pikes, Guns, and ſuch like kinde of qualities.

If this opinion be had, and judgement be given againſt a man that ſeeketh his owne gaine with the loſſe of his friends, in ſmall things: what opinion may men have what judgement ſhall be given of thoſe, that (to make themſelves noble and rich) cut the throats of thoſe that committed themſelves, their wives, their children, their goods, yea, and lives, upon truſt, into their hands.

If this judgment be given for worldly things, what judgement ſhall be given of thoſe that wilfully goe about to deſtroy mens ſoules, and to make them a preſent to the Divell, ſo that they for a time may be his Deputies here on earth? If men do thus abhorre and puniſh ſuch unfaithfull and unhoneſt perſons; how much more will the Almighty God abhorre, condemne and exerciſe his judgement on them, that thus abuſe the authority given unto them, and deceive and undo thoſe poore Sheep of his, in whom (as his Miniſters) they put in truſt?

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This terrible woe of everlasting damnation was spoken not onely to *Ierusalem*, but to *Germany*, *Italy*, *France*, *Spaine*, *England*, *Scotland*, and all other Countries and Nations, where the like vices shall be committed. For God is just, and so hateth sinne, that he never leaveth it in any place unpunished; but the more common it is, the greater plagues and force doth he use to represse it: as we may learne by the examples of the Cities, *Sodome* and *Gomorah*, and *Ierusalem* his owne Citie. And besides the generall plague, he whippeth the authors of it with some speciall scourge, that they may be a spectacle not onely to those that are present, but also a remembrance to all that be to come.

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niſter things to hurt or kill the perſon, were hee not wothy to be taken and puniſhed as a Butcher, and a man-murtherer?

But yee will ſay, wee gave credit to others, and they deceived us. Thinke yee that this bold excuſe will ſerve? Is it not written, that if the blind lead the blind, both ſhall fall into the pit? Did the plea that *Evah* made for offending in eating the forbidden Apple (when ſhe ſaid, the Serpent had deceived her) excuſe her? Nothing leſſe. She was not onely her ſelfe, therefore puniſhed with ſuch paines (as greater then death none could be deviſed) but alſo all her poſterity.

Others perhaps of you will ſay, yee dare doe no otherwiſe. If yee did, yee ſhould be taken for enemies of the Governour, run into indignation, and ſo loſe your bodies and goods, and undoe your children. O faint hearts; thinke yee, that your parents had left you as yee be, if they had been ſo faint hearted? Or thinke yee that this will ſerve your turne? Was it enough for *Adam* our firſt Father, when he fell with bearing his wife company in eating the forbidden Apple, to ſay, I durſt not diſpleaſe my wife? or to ſay, as he ſaid, The woman whom thou gaveſt me, gave it me? No, it availed not but he and all his poſterity were plagued for his diſobedience, as we, and all that ſhall follow us, doe well feele, if we have any feare of God before our eyes.

When the brutiſh commons of *Iſrael* were ſo importune upon *Aaron*, that he, for feare was faine to make them the golden Calfe; wherewith when *Moſes* ſharpely charged him, he excuſed himſelfe, ſaying: Alas Sir, this ſeditious and raging brutiſh people would needs have mee perforce to doe it. God knoweth it was ſore againſt my will: did this excuſe, acquit him, trow you? No ſurely, if he had not repented, hee had beene as ſure of hell fire for his labour, as they be, which have ſet up, or ſaid the beaſtly *Popiſh Maſſe*, as the furious inforcement of the brutiſh Commons, or in pretence of obedience to the Queenes proceedings in *England*; unleſſe they ſpeedily repent, and renounce their wicked doing, as *Aaron* did his.

This yee have heard, not only whereof politique power groweth, and of the true uſe and duty thereof, but alſo what will be laid to their charge that doe not their duty in making Lawes. Now ſee what is ſaid by God to the executors of lawes: *ſee what yee doe* (ſaith God) *for yee execute not the judgement of man, but of God; and whatſoever yee judge, it ſhall redound to your ſelves.* Let the feare of God therefore be before your eyes, and do all things with diligence. For with the Lord our God there is none iniquitie, neither difference of perſons, nor yet hath hee pleaſure in rewards or bribes.

But of the Miniſters of Lawes and Governours of Realmes and Countries, more ſhall be ſaid hereafter.

CHAP.

CHAP. II.

Whether Kings, Princes and other Governours have an abſolute power and authority over their Subjects.

FOr as much as thoſe that be the Rulers in the world, and would be taken for gods (that is, the miniſters and Images of God here on earth, the examples and mirrors of all godlineſſe, juſtice, equitie and other vertues) claime and exerciſe an abſolute power, which alſo they call a fulneſſe of power, or prerogative to doe what they luſt, and none may gainſay them: to diſpence with the lawes as pleaſeth them, and freely and without correction or offence do contrary to the laws of nature, and other Gods Lawes, and the poſitive lawes and cuſtomes of their Countries, or breake them: and uſe their ſubjects as men do their beaſts, and as Lords do their villaines and bondmen getting their goods from them by hooke and by crooke, with *ſic volo, ſic jubeo*, and ſpending it to the deſtruction of their Subjects: the miſery of this time requireth to examine, whether they doe it rightfully or wrongfully, that if it be rightfull, the people may the more willingly obey and receive the ſame: if it be wrongfull, that then thoſe that uſe it, may the rather for the feare of God leave it. For (no doubt) God will come and judge the world with equity, and revenge the cauſe of the oppreſſed. Of the *Popes* power (who counteth himſelfe one, yea, the chiefe of theſe kinde of Gods, yea, aboue them all, and fellow to the God of Gods) wee minde not now to treat; neither is it requiſite. For all men, yea, halfe wiſe woman, and babes can well judge, that his power is worthy to be laught at: and were it not bolſtred and propped up with Sword and Fagot it would (as it will notwithſtanding) ſhortly lie in the mire, for it is not built on the Rocke, but on the Sand; not planted by the Father of Heaven, but by the Divell of Hell as the fruits do manifeſtly declare. But we wil ſpeake of the power of Kings and Princes, and ſuch like Potentates, Rulers, and Governours of Common-wealths.

Before yee have heard, how for a great long time, that is, untill after the generall flood there was no civill or politike power, and how it was then firſt ordained by God himſelfe, and for what purpoſe he ordained it: that is (to comprehend all briefly) to maintaine juſtice: for every one doing his duty to God, and one to another, is but juſtice. Yee have heard alſo, how States Bodies politike, and Common-wealths have authority to make lawes for the maintenance of the policie, ſo that they be not contrary to Gods Law and the lawes of nature: which if yee note well the queſtion before propounded, whether Kings and Princes have an abſolute power, ſhall appeare not doubtfull; or if any would affirme it, that hee ſhall not be able to maintaine it. For firſt, touching Gods Laws (by which name alſo the laws of nature be comprehended) Kings and Princes are not joyned makers hereof with God, ſo that thereby of

themselves they might claime any interest or authority to dissolve them, or dispence with them, by this *Maxime* or principle, that he that may knit together, may loose asunder: and he that may make may mar: for before Magistrates were, Gods laws were. Neither can it be proved, that by Gods Word they have any authority to dispence or break them: but that they be still commanded to do right, to minister justice, and not to swarve, neither on the right hand, or on the left. Then must it needs follow, that this absolute authority which they use, must be maintained by mans reason, or it must needs be an usurpation: But what can reason say? If it be not lawfull by no laws (no neither by honesty) for any mans servant to alter his Masters (a mortall mans) commandement: can reason say, it is lawfull for any person to alter Gods Commandement, or break it? That a mans servant may be wiser then his Master, that he may be juster then his Master, that he may see what is more profitable and necessary to be done then his Master commonly it hapneth: and therefore he may have some apparent cause to alter or break his Masters commandement. But to say, that any creature is, or that any creature would seem in word or deed, to be more wise, than God, more just then God, more prudent and circumspect then God, or knoweth what is better for the Creature then the Creatour himself, (as it must needs be said, that he doth, that taketh upon him to break or dispence with Gods Will and Commandement) what an horrible blasphemy is it? What Luciferous presumption is it?

If wee will not submit our selves to Gods judgement herein expressed by his Word, as Christians should, let us yet mark the sequell: and thereby gather Gods judgement, as *Ethnicks* do. For when we have wrought our wits out, and devised and done what we can, we cannot so exclude God, but he will have a saying with us.

Gods Word, will and Commandement is, that he that wilfully killeth a man, shall also be killed by man: that is, the Magistrate. But this law hath not been observed, and alwaies executed, but Kings and Princes upon affection have dispensed and broken it, granting life and liberty to traytors, robbers, murtherers, &c.

But what hath followed of it? Have they (whose offences have been so pardoned) afterward shewed themselves penitent to God, and thankfully profitable to the Common-wealth? No, God and the Common-wealth have had no greater enemies. They have added murther to murther, mischief to mischief, and of private malefactours, have become publike, and of men-killers they have at length grown to be destroyers of their Countrey, yea, and many times of them that saved them from hanging, and other just paines of the law. And no marvell for God doth not onely punish the principals and authors of such mischief, but also those that be accessaries and maintainers of it, and plagueth iniquity with iniquity. Ye may likewise see, what fruits have followed, where Popes have dispensed, that marriages might be made contrary to Gods

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laws. We shall not need to rehearse any, the end will declare all. But let us leave to reason that wherein nothing can be said for it. And let us come to that, wherein somewhat may be said: that is, whether Kings and Princes may do things contrary to the positive laws of their Countrey. As for example. It is a law positive, that a mean kinde of apparell, or a mean kinde of diet should be used in a Commonwealth, to the intent that men leaving the excesse therof, whereof many occasions both to destroy nature and to offend God follow, they might convert that they before evill spent, to the relief of the poverty or defence of their Countrey.

For answer to this question, this division ought to be made, that there be two kindes of Kings, Princes, and Governours?

The one, who alone may make positive laws, because the whole state and body of their Countrey have given and resigned to them their authority so to do: which nevertheless is rather to be counted a tyrant then a King, as *Dionysius, Philippus*, and *Alexander* were, who lived whom they would, and spilt whom they lusted. And the others be such, unto whom the people have not given such authority, but kept it themselves: as we have before said concerning the mixt state.

True it is, that in matters indifferent, that is, that of themselves be neither good nor evill, mirthfull or profitable, but for a decent order. Kings & Princes (to whom their people have given their authority) may make such laws & dispense with them. But in matters not indifferent, but godly & profitably ordained for the Common-wealth, there can they not (for all their authority) break them or dispence with them. For Princes are ordained to do good, not to do evill: to take away evill, not to increase it: to give example of wel-doing, not to be procurers of evill: to procure the wealth & benefit of their subjects and not to work their hurt or undoing. And in the Empire where by the civill laws the Emperors claim that the people gave them their authority to make laws, albeit they have been willing, and oft attempted to execute their authority, which some pick thanks (to please them) say they have by the laws, yet have they been forced of themselves to leave off their enterprize. But such as be indifferent expounders of the laws, be of that minde that we before have declared: & therfore make this a generall conclusion, and as it were a rule, that the Emperour willing any thing to be done, there is no more to be done, then the laws permit to be done. *For (say they) neither Pope, Emperour, nor King may do any thing to the hurt of his people without their consent. K. Antigonus chancellor saying unto him, that all things were honest & lawfull to Kings, ye say true (quoth the K.) but to such Kings as be honest, barbarous and without humanity: but with true and good Princes, nothing is honest, but that is honest indeed, and nothing is just, but that is just indeed. Antiochus the 3 K. of Asia, considering that as he was above the people: so the laws were above him, wrote generall letters to all the Cities of his Country, that if they should perceive, that he by any letters, should require any thing contrary to the laws: they should think that such letters were obtained without his consent, and therefore they should not obey them.*

Now if where the people have given their authority to their Governour to make ſuch laws yet can he not break or diſpenſe with the poſitive laws: how much leſſe may ſuch Governours, Kings and Princes to whom the people have not given their authority, (but they with the people and the people with them make the laws) break them or diſpence with them? If this were tolerable, then were it in vaine to make ſolemn Aſſemblies of the whole State, long Parliaments, &c? Yea (I beſeech thee) what certainty ſhould there be in any thing, where all ſhould depend on ones will and affection? But it will be ſaid, that albeit Kings and Princes cannot make laws, but with the conſent of the people, yet may they diſpence with any poſitive law, by reaſon that of long time they have uſed ſo to do, and preſcribe ſo to do: for long cuſtome maketh a law.

To this it may be anſwered, evill cuſtomes (be they never ſo old) are not to be ſuffred, but utterly to be aboliſhed: and none may preſcribe to do evill, be he King or Subject. If the laws appoint thee the time of thirty or forty years to claim a ſure and a perfit intereſt of that thou enjoyeſt, yet if thou know, that either thy ſelfe or thoſe by whom thou claimeſt, came wrongfully by it thou art not indeed a perfect owner of it, but art bound to reſtore it. Although the laws of man do excuſe and defend thee from outward trouble and puniſhment, yet can they not quiet the conſcience, but when thy conſcience remembreth, that thou enjoyeſt that is not thine, it will bite thee that thou haſt done wrong: it will accuſe thee before the Judgemen Seat of God, and condemne thee. And if Princes & Governours would ſhew themſelves half ſo wiſe, as they would men ſhould take them to be, and by the example of others learn what miſchief might happen to themſelves, they would not (if they might) claime, much leſſe execute any ſuch abſolute authority. No, neither would their Counſellours (if they loved them) maintaine them in it: nor yet the Subjects (if they did but conſider their own ſafety and felicity in this life) would not if they might, ſuffer their Prince to do what him luſted.

For the one purchace to themſelves a perpetuall uncertainty both of life and goods: and the other procureth the hatred of all, which albeit it be coloured and diſſembled for a ſeaſon, yet doth it at length burſt out, and worketh the revenge with extremity.

There lack no examples to verifie this. It was driven into the head of the Emperour *C. Caligula*, that he was ſubject to no power, that he was above all laws, and that he might lawfully do what him luſted. This leſſon was ſo ſweet to the fleſh, that it was no ſooner moved than deſired, no ſooner taught then learned, no ſooner heard then practiſed. Firſt by like that the Empire ſhould not go out of his own race, he coupleth not with one, but with all his Siſters like bitch and dog. He killeth his brother *Tiberius*, and all his chiefeſt friends: he murdereth many of the Senatours

natours of *Rome*. He delighteth to have honeſt men to be garſhed, ſcorched, and cut in their faces, and ſo to make him pleaſure, to have them caſt to ravenous beaſts, to be torne and devoured in his ſight, or to be ſawed aſunder in the midſt. It was a pleaſant paſtime for him, to ſee the Parents ſtand by, lamenting and weeping, whiles their children were tormented and killed. He uſed to complaine and lament, that no common calamity and notable miſeries hapened in his time. He rejoyced much when newes were brought him of the ſlaughters of whole armies of men, great hunger, peſtilence, townes burning, and openings of the earth, wherein many people were ſwallowed up. But the day he ſaw any of theſe himſelfe, he needed neither meat nor drinke, but was ſo jocond and merry; and being glutted with the paſtime of every mans death, by himſelfe (to procure a new appetite) hee deviſed another, if he could have brought it to paſſe. But when he could not have it done, the memory thereof was ſo ſweet, that hee oft deſired; that is, that all the heads of the people of *Rome* ſtood on one mans neck, that he might with one ſwaſh cut it off. Many other noble acts by his abſolute power he wrought; and at length he commanded that his Image ſhould be ſet up in the Temple at *Ieruſalem*, and there worſhipped: as not unlike Saint *Gardiners* (for he hath done no ſmall things) ſhall be ſhortly by anticipation in *England*. But what was the end of *Caligula's* abſolute power when he had raign'd three yeers and ten moneths, his own houſhold ſervants conſpir'd againſt him and the General of his own army ſlew him.

Nero the Emperour was of nature very modeſt, gentle and merciſull, and the firſt five yeeres of his raign, he behaved himſelfe very vertuouſly. After other Counſellors and Maſters, then *Seneca* crept into his favour, who told him that he might do what him luſted. He was ſoone perſwaded thereunto. And to ſhew ſome proofe that he had well carried away their advice; hee killed his mother *Agrippina*. This cruell act did ſo move his wicked conſcience, that he durſt not come abroad in the Senate, but kept himſelfe ſecret in his privie chamber. For hee feared the hatred of the people, and knew not what was beſt for him to doe. Hee lacked no flattering Counſellours. There were plenty that ſought their owne profit and gaine, and the ſatisfying of their luſts, more then their Princes honour and ſafety, and the Common-wealth of their Countrey. Say they: Sir, why ſhould yee be thus amazed with the death of this Woman? ſhe was of all people abhorred and hated; the people wonderfully rejoyce in your doing, and commend you above the Moone for ſo noble an act. They deſire that yee will returne into the City that they may with triumph expreſſe how much their joy & gladneſſe is, and how they love you for ſo noble a feat. Theſe crafty knaves ſeeing how they might blind their Maſters eyes, commanded in the Emperours behalfe, that all the people ſhould come out of *Rome*, to meet the Emperour. The Senate in their beſt apparell commeth out, all other orders likewiſe

wise after their degrees follow, and finally, man, woman and childe.

The Emperor, when hee saw them, thought all was done from the bottome of their heart. The Senate shewed such outward honour, the Commons so great love, every body pretended so great joy and gladnesse. And thinke yee, there were not about him that said, Doth not your Majesty well find all our sayings true? may yee not credit us in that we counsell and advise you? What followed? The Emperor imbrued with the blood of his Mother, and his unnaturall act commended by his wicked Councellors, ceaseth not from his cruelties, but earnestly goeth forward. He putteth away his wife *Octavia*, because she shewed to be barren. He marrieth his Harlot called *Puppie*; Hee sendeth his wife *Octavia* into an Iland; he bindeth her in chaines, and causeth her to be let blood in all parts: and fearing, least feare would drive the blood to the heart, and so she live longer then he would, he setteth her in a bayne of hot water, that her blood might the sooner come out. But what becommeth of his deare darling *Puppie*? he dallieth a while with his *Puppie*, and at length his hot love being turned into displeasure, he spurneth her being with child) on the belly and so she dieth. Too late he repented, but yet ceased not his cruelty. He killed his Master *Seneca*, he persecuted the Church of Christ most miserably, and so thinking that he might doe what him lusted, and that all was well done were it never so evill done, he never left off his cruelty, till the people finding occasion and opportunitie to utter their dissembling hatred, slew him.

But what thinke you? who were to be blamed for these cruel acts? He for doing them or others for flattering him, or the Senate and people of *Rome* in suffering him? Surely there is none of them to be excused, but all to be blamed, and chiefly those that might have bridled him, and did not.

Hee is a good citizen that doth no evill (saith a noble wise man) but he is a better that letteth others, that they shall not doe hurt nor injustice to others. The blood of innocents shall be demanded, not onely at the hands of the shedders of blood, but also of those that make or consent to wicked lawes, to condemne innocents, or suffer their head to kill them contrary to just Lawes, or to spoile them of that they justly enjoy by the order of the Law.

Now, sith Kings, Princes and Governours of Common-wealths have not, nor can justly claime any absolute authority, but that the end of their authority is determined and certaine to maintaine justice, to defend the innocent, to punish the evill. And then so many evills and mischiefes may follow, where such absolute and (indeed) tyrannicall power is usurped: let us pray, that they may know their duty, & discharge themselves to God & to the world or else that those which have the authority to reform them, may know and do their duty, that the people finding and acknowledgeing the benefit of good Rulers, may thanke God for them,

and

and labour every one to doe their duty: and that seeing the head is not spared, but evils in it punished, they may the more willingly abstaine from tyranny and other evill doings, and do their duties, and so all glorifie God.

CHAP. III.

Whether Kings, Princes, and other politique Governours be subject to Gods Lawes, and the positive Lawes of their Countries?

HE that noteth the proceedings of *Princes* and *Governours* in these our dayes, how ambitious they are to usurpe others Dominions, and how negligent they be to see their owne wel-governed, might thinke, that they beleeve that either there is no God, or that he hath not care over the things of the world; or that they thinke themselves exempt from Gods Lawes and Power. But the wonderfull overthrow of their devices (when they thinke themselves most sure and certaine) is so manifest, that it is not possible to deny, but that both there is a God, and that hee hath care over the things of the World. And his Word is so plaine, that none can gain-say, but that they be subject, and ought to be obedient to Gods Lawes and Word. For the whole Decalogue, and every part thereof is as well written to *Kings*, *Princes*, and other publike persons as to private persons. A *King* may no more commit Idolatry, then a private man: he may not take the Name of God in vaine, he may not breake the Sabbath, no more then any private man. It is not lawfull for him to disobey his parents, to kill any person contrary to the Lawes, to be a Whoremonger, to steale, to lie and beare false witnesse, to desire and covet any mans House, Wife, Servant, Maide, Oxe, Asse, or any thing that is anothers, more then any other, private man. No, hee is bound and charged under greater paines, to keep them then any other, because he is both a private man in respect of his owne person, and a publike in respect of his office, which may appeare in a great many of places, whereof part I will recite. The Holy Ghost by the mouth of a King and Prophet, saith, *And now yee Kings understand, be yee learned that judge the earth. Serve the Lord in feare, and rejoyce with trembling. Kisse the Sonne*, that is, receive with honour, *lest the Lord be angry, and yee lose the way, when his wrath shall in a moment be kindled.* And in another place thus: *The Lord upon thy right hand shall smite and breake in peeces even Kings in the day of his wrath.* Esaias also the Prophet, saith: *The Lord shall come to judgement against the Princes and Elders of the people.* Likewise saith the Prophet Micheas, speaking to all *Princes* and *Governours* under the heads of the house of Iacob, and the Leaders of the house of Israel: *Heare yee Princes and Governours*, saith *Micheas*, *should yee not know what were lawfull and right? But yee hate the good, and love the evill, yee plucke off mens skin, and the flesh from their bones, yee chop them in peeces, as it were unto a Caldron, and as flesh into a pot.*

Now, the time ſhall come, that when yee call unto the Lord hee ſhall not heare you, but hide his face from you, becauſe that through your own imaginations yee have dealt ſo wickedly. And againe he ſaith, *O heare yee Rulers and Governours, yee that abhor the thing that is lawfull, and wreſt aſide the thing that is ſtraight: yee that build up* Sion *with blood, your Majeſtie and Tyranny with doing wrong.* For ſo may *Sion* and *Ieruſalem* be well expounded; *O you Iudges, yee give ſentence for gifts: O yee Prieſts, yee teach for hire: O you Prophets, yee propheſie for money: yet will they be taken as thoſe that hold upon God, and ſay: Is not the Lord among us? How can then any misfortune happen to us?* But Sion (that is your Cities) *for your ſakes ſhall be plowed like a field:* and Jeruſalem (that is your Palaces) *ſhall become an heape of ſtones, and the hill of the Temple* (that is your Monaſteries, Frieries, and Chauntries) *ſhall become an high wood.* The Holy Ghoſt alſo, by the mouth of King *Salomon* ſaith: *Heare, O yee Kings, and underſtand; O learne yee that be Iudges of the ends of the earth; Give eare, yee that rule the multitudes, and delight in much people; for the power is given unto you of the Lord, and the ſtrength from the higheſt, who ſhall try your workes, and ſearch out your imaginations, how that yee being Officers of his Kingdome, have not kept the Law of righteouſneſſe, nor walked after his will: Horribly, and that ſoone, ſhall he appeare unto you, for upon the moſt high, hee will execute moſt ſevere judgement: Mercy is granted unto the ſimple, but they that be in authority ſhall be puniſhed; For God, which is Lord over all, ſhall except no mans perſon, neither ſhall hee regard any mans greatneſſe, for hee hath made the ſmall and great, and careth for all alike, but the mighty ſhall have the ſorer puniſhment. To you therefore (O Princes) doe I ſpeake, that yee may learne wiſdome, and not offend.*

Theſe ſayings need no particular examples to confirme them, but looke on all Governours and Rulers named in the whole Bible, or in any other Hiſtory; and among all yee ſhall finde, that none hath eſcaped Gods puniſhment, but alwayes their iniquity hath been plagued in themſelves or their poſterity.

The cauſe and manner of King *Sauls* puniſhment, and extinguiſhing of his poſterity, is more commonly knowne then needeth any rehearſall. *Roboam*, becauſe he would raigne as a Tyrant, and not be ſubject to Law, nor counſell, had ten *Tribes* of his Kingdome taken from him, and given to *Ieroboam*: who alſo foraſmuch as he contented not himſelfe to be ſubject to Gods written Word and Law, but fell to his own idolatrous inventions, and cauſed his Subjects to follow his proceedings: was ſo ſtripped from the inheritance of his *Crowne*, that his ſeed was utterly rooted out.

The end of *Achab* and *Ieſabel* is well enough underſtood. And King *Ioram* for his ſtout-ſtriving againſt Gods Lawes and the order of his Countrey, was ſo ſore ſtricken of the Lord with horrible diſeaſes, that at length his guts for extreme anguiſh flew out of his belly. But whereto bring I out particular examples of Gods plagues and puniſhments upon Kings and Princes that would not be ſubject to Gods Lawe, & the laws

of

of nature. ſeeing the whole body of the Bible, and writers of prophane Hiſtories be full of them?

Therefore ſeeing no King or Governour is exempted from the Laws, Hand, and Power of God, but that he ought to feare and tremble at it, we may proceed to the other part of the queſtion: that is, whether Kings, Princes, and other Governours, ought to be obedient and ſubject to the poſitive Lawes of their Countrey? To diſcuſſe this queſtion, the right way and meane is, as in all other things, to reſort to the fountaines and roots, and not to depend on the rivers and branches: For as if men ſhould admit that the Church of *Rome* were the Catholique Church, and the *Pope* the Head of it, and Gods onely *Vicar* on earth, and not ſeeke further how hee commeth by that authority; then could no man ſay, but that all his doings (were they never ſo wicked) ſhould ſeeme juſt: ſo if men ſhould build upon the authority that Kings and Princes uſurp over their Subjects, and not ſeeke from whom they have their authority, nor whether that which they uſe, be juſt, there could be nothing produced to let their cruell tyranny. But for as much as wee ſee from whence all politique power and authority commeth, that is, from God: and why it was ordained, that is, to maintaine Juſtice: we ought (if we wil judge rightly) by Gods Word to examine and try this matter.

Saint *Paul* treating who ſhould do obedience, and to whom obedience ſhould be done, ſaith: *Let every ſoule be ſubject to the powers that rule, for there is no power but of God.* There are that would have this word, *Soule*, taken for man, not as he conſiſteth of ſoule and body both together, but only of the fleſh; and that ſo by the world (*Soule*) ſhould be underſtood onely a wordly man, that is, a lay Man, or temporall man (as wee terme it) and not a ſpirituall Man, and a Miniſter of the Church. Whereupon *Antichriſt*, the *Biſhop* of *Rome*, ſeeking for ſubjects to be under his Kingdome, hath taken for his ſubjects the *Clergie* with tagge and ragge, that to them belongeth: and hath made Lawes, that they ſhould be his ſubjects, obedient to him, and not to the politique power and authority, whereunto he leaveth for ſubjects onely the temporality.

But in Scripture this word (*Soule*) is taken for every kinde of man, as may appeare, when it ſaith, that all the ſoules (that is, man and woman) that were in the Ark with *Noah*, were eight. And that all the ſoules of the houſe of *Iacob*, which came into *Egipt* were threeſcore and ten. In which numbers, it cannot be denied, but that there were as holy & as ſpirituall perſons, as any are or were in the Kingdome of the *Biſhop* of *Rome*. And *Chryſoſtome* (a *Prieſt*) expounding this Text (*Let every ſoule be ſubject to the higher powers*) ſaith, yea, if thou be an *Apoſtle*, an *Euangeliſt*, a *Prophet*, or whatſoever thou art: for this ſubjection deſtroyeth not *Religion*. So that it cannot be denied but by this word (*Soule*) is comprehended, every perſon, and none excepted. Now, touching this word (*Power*) ſome would have it interpreted for all thoſe perſons that execute juſtice, be he

Emperour, King, Major, Shetiff, Conſtable, Houſeholder, or never ſo low: and ſome would have it to be interpreted only of Kings and chiefeſt Officers. But it is here to be taken for the miniſtery and authority, that all officers of juſtice do execute: and ſo it may appeare by Chriſts owne words, where he ſaith: *The Kings of the Nations rule over them, and thoſe that exerciſe authority or power, be called gracious Lords, or benefactors.* For as all men and women that ſeem to live together in the holy ordinance of Matrimony, be not man and wife, for it may be, that the man hath another wife living: or the wife another huſband, or that they came not together for the love of God onely, and to avoid ſin, but for ſenſuality, and to get riches, and ſo the ordinance it ſelfe is onething, and the perſons, that is the man and woman another: even ſo is the politicke power or authority, being the ordinance and good gift of God, one thing, and the perſon that executeth the ſame (be he King or Emperour) another thing. The ordinance being godly, the man may be evill, and not of God, nor come therto by God, as the Prophet *Oſee* ſaith: *They have made them a King, & not through me, a Prince, & not through my counſel & will.*

Neither is that power and authority which Kings, Princes and other miniſters of juſtice exerciſe, only called a power: but alſo the authority that parents have over their children, and Maſters over their ſervants, is alſo called a power: and neither be the parents nor Maſters the power it ſelf but they be miniſters and executours of the power, being given unto them by God: which alſo S. *Paul* in another place plainly ſheweth, ſaying to *Titus*: *Warne them to be ſubject to the Principalities and powers.* Which ſome interpret, *Princes* and powers, to make a diſtinction between the Miniſter and the miniſtery. And it followeth: *to obey the officers* ſo that alwaies the difference may be perceived. So then, if by this word (*Soul*) is meant every perſon ſpirituall and temporall, man and woman: and by this word (*Power*) the authority that Kings and Princes execute, then cannot Kings and Princes but be conteined under this generall word (*Soul*) as well as others. And they being but executors of Gods Laws, and mens juſt ordinances, but alſo not exempted from them, but be bound to be ſubject and obedient unto them. For good and juſt laws of man be Gods power and ordinances. and they are but Miniſters of the laws, and not the laws it ſelfe. And if they were exempt from the laws, and ſo it were lawfull for them to do what them luſteth, their authority being of God, it might be ſaid, that God allowed their tyranny robery of their ſubjects killing them without law, and ſo God the author of evill: which were a great blaſphemy. *Juſtinian* the Emperour well conſiderd when he made this ſaying to be put into the body of the Laws. It is a worthy ſaying (ſaith he) for the Majeſty of him that is in authority, to confeſſe that the Prince is ſubject to the laws, the authority of the Prince doth ſo much depend on the authority of the laws. And certainly it is more honour then the honour of the Empire, to

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ſubmit the Principality unto the laws. For indeed laws be made, that the wilful ſelf-will of men ſhould not rule, but that they ſhould have a line to lead them, as they might not go out of the way of juſtice: and that (if any would ſay they did them wrong) they might alleage the law for their warrant and authority. It is alſo a principle of all laws grounded on the law of nature, that every man ſhould uſe himſelf and be obedient to that law that he wil others be bound unto. For otherwiſe he taketh away that equality (for there is no difference between the head and foot, concerning the uſe and benefit of the laws) wherby Commonwealths be maintained and kept up. What equality (I beſeech you) ſhould there be, wher the ſubject ſhould do to his Ruler all the Ruler would: and the Ruler to the ſubject, that the Ruler luſteth? The good Emperour *Trajanus* (whom for his juſt behaviour the Senate of *Rome* took to be a god) being in poſſeſſion of his office, and minding to ſhew, that he was not ordained to be a tyrant, but to ſee the people well governed, and that albeit he was the Miniſter of the laws, yet was he ſubject to the laws, took a ſword, and gave it to the Captain of the Horſemen, and ſaid: *Take this ſword, uſe it for me againſt mine enemies in juſt cauſes: and if I my ſelfe do not juſtly uſe it, then uſe it againſt me.* *Zaleucus* the ruler and maker of laws to the *Locres*, when he made this law, that an advouteror ſhould be puniſhed with the loſſe of both his eyes, and his ſon had offended the ſame, albeit the people made great interceſſion that his pains might be pardoned him, he would not conſent unto it, but pulled out one of his ſons eyes, to fulfill and keep the law, he ſuffred one of his one eyes alſo to be pulled out.

But thou wilt ſay: What have we to do with *Ethnicks*? why ſhould we be ordered by *Ethnicks* doings? I anſwer, that when *Ethnicks* do by nature, that thou art bound alſo to do, not onely by nature, but by the laws of God and man, ſuch *Ethnicks* ſhall riſe in the univerſall judgement, to accuſe thee, and work thy condemnation. The Biſhop of *Romes* laws (which albeit he uſe not in himſelf, yet will he have them practiſed in others) ſay thus: *It is requiſite and juſt, that a Prince obey his own laws. For thus may he look that others ſhall keep his laws, when he himſelfe hath them in honour. Juſtice will, that Princes be obedient and bound to their own laws, and that they cannot in their own doings condemne thoſe laws which they preſcribe unto others. The authority of their ſaying is juſt and indifferent, if that they ſuffer not themſelves to do that they prohibite unto their people.* This ſaith the Biſhop of *Romes* law. And upon this principle after, in the great generall Counſell of *Lateran*, which Pope *Innocent* the third held; it may ſeem, it was ordained and decreed (as they ſay) that when Kings and Princes that acknowledge no Superiour, ſhould fall out among themſelves, or ſhould miſuſe their power and authority over their ſubjects, that then the matter ſhould be heard and corrected by the Biſhop of *Rome*.

But here it may be aſked, who did this juſtice on Kings and Princes before that time, ſith it was but then committed to the Biſhop of *Rome*?

To that at this time we ſhall not need to anſwer, for that we do not ſeek perfectly to know who ſhould be judge, but onely to declare and prove, that Kings & Princes ought, both by Gods law, the law of nature, mans law, and good reaſon, to be obedient and ſubject to the poſitive laws of their Countrey, and may not breake them; and that they be not exempt from them, nor may diſpence with them, unleſſe the makers of the laws give them expreſſe authority ſo to do.

Who ſhall be the Kings Judges hereafter thou ſhalt heare.

CHAP. IV.

In what things, and how far ſubjects are bound to obey their Princes and Governours.

AS the body of man is knit and kept together in due proportion by the ſinews, ſo is every Common-wealth kept & maintained in good order by obedience. But as if the ſinews be too much racked and ſtretched out, or too much ſhrinked together, it breedeth wonderfull paines and deformity in mans body: ſo if obedience be too much or too little in a Common-wealth, it cauſeth much evill and diſorder. For too much maketh the Governors to forget their vocation, and to uſurp upon their ſubjects: too little breedeth a licentious liberty, and maketh the people to forget their duty. And ſo both waies the Common-wealth groweth out of order, and at length commeth to havock and utter deſtruction.

Some there be that will have too little obedience, as the Anabaptiſts: For they becauſe they heare of a Chriſtian liberty, would have all politike power taken away: and ſo indeed no obedience.

Others (as the Engliſh Papiſts) rack and ſtretch out obedience too much, and will needs have civill power obeyed in all things, and that whatſoever it commandeth, without reſpect it ought and muſt be done. But both of them be in great errors. For the Anabaptiſts miſtake Chriſtian liberty, thinking that men may live without ſin and forget the fall of man, wherby he was brought into ſuch miſery, that he is no more able to rule himſelfe, then one Beaſt is able to rule another: and that therefore God ordained civill power (his miniſter) to rule him, and to call him backe, whenſoever he ſhould paſſe the limits of his duty, and would that an obedience ſhould be given unto him.

And the Papiſts neither conſider the degrees of powers, not over what things civill power hath authority, nor yet how far Subjects ought to obey their Governours. And this they do not for lack of knowledge, but of a ſpirituall malice, becauſe it maketh againſt their purpoſe, that the truth ſhould be diſcloſed.

If any Chriſtian Prince ſhould go about to redreſſe the abuſes of the Sacraments (brought in and deviſed by the Papiſts to maintaine their Kingdom) to correct their abominable life, their whoredome, buggery,

drunkennesse, pride, and such like vices; then is he another *Ozias*, another *Osee*, an Heretique, a Schismatique, cursed from top to toe, with *Booke*, *Bell*, and *Candle*, as blacke as a pot side: no obedience of the Subjects ought to be given to him. But if hee be contented to winke at their abominations, to run with them, to dishonour God, to commit Idolatry, to kill the true Ministers and Confessors of Christ, to destroy the poore Innocents which abhorre the *Papists* wicked vices, and be desirous that Gods Kingdom should be promoted, that is, be another *Ezechias*, a *Iosias*, a Catholique *Prince*, a deare Sonne of the Church, the Protector of the Church, the Defendor of the Faith, the Fosterour of the Church, a Confessor while hee liveth, after his death a Saint (yea, a Saint Divell) Canonized with *Ora pro nobis*: when *Beelzebub* daunceth at his Dirge.

Such a one (say they) must be obeyed in all things, none may speake against his proceedings, for he that resisteth the Ordinance of God, and he that resisteth, purchaseth to himselfe damnation: as though to leave evill undon, and to doe good, were to resist the power. And here also they wring this saying of Saint *Peter* (*Servants obey your Masters, although they be froward and Churlish*) to free Subjects under a King: as if bond-men and free-men were all one, and Kings and bond-mens Lords had like authority. So with violent wringing, and false applying of Gods health-giving Word, *Caiphas* and *Herod* rid cheeke by cheek, and walk'd arme in arme, with both the swords and the Crosse before them. Friend to the one, friend to both; and he that is an Heretique with *Caiphas*, must be a traytor to *Herod*.

Thus they goe about to bleare mens eyes, to confirme and increase their divellish kingdome. But Popish *Prelates* practises are no warrant to discharge a Christian mans conscience. He must seek what God will have him doe, and not what the subtilty and violence of wicked men will force him to do. He may not rob *Peter* to cloath *Paul*, nor take from God his due to give it unto civill power; neither may hee make confusion of the powers, but yeeld unto every one that is his due, nor yet obeying the inferiours commandement, leave the Commandement of the Highest undone. *Yeeld unto Cesar, those things that be Cesars* (saith Christ) *and unto God, those things that be Gods*. Civill power is a power and Ordinance of God, appointed to certaine things, but no generall Minister over all things. God hath not given it power over the one, and the best part of man, that is, the soule and conscience of man, but onely over the other, and the worst part of man, that is, the body, and those things that belong unto this temporall life of man.

And yet over that part with the appurtenances, hath he not onely not given man the whole power, and stripped himselfe quite of all the authority, but also he hath reserved to himselfe the power thereof. For we reade, that when civill power (his *Minister*) hath been negligent in doing his duty, or winked at the evill life of the people, God hath not holden

his

his hand, but hath whipped and plagued ſuch people, as hee did the *Sodomites*, *Gomorians*, and diuers times the *Iewes*.

And in our dayes his hand is not ſhortned, but he hath and daily doth plague Blaſphemers, Whoremongers, Drunkards, Murtherers, Thieves, Traytors, Tyrants, ſuch as in mans ſight no man durſt, or at the leaſt would touch: ſome with incurable plagues of their body, ſome with loſſe of their children, ſome with loſſe of their goods, and ſome with ſhamefull deaths.

And contrariwiſe, when the worldly powers have violently, tyrannouſly, over ſharply, and wrongfully oppreſſed and condemned innocents, God (to teſtifie that hee hath alſo power of the body) hath many times in all ages mightily and miraculouſly delivered his people from the power of Tyrants: as the *Iſraelites* from *Pharaoh*, *Mordechens* from *Haman*, *Suſanna* from the lecherous Judges; *Shadrach*, *Meſach* and *Abednego*, from the burning Oven: *Daniel* from the Lions Den; *Peter* from *Herod*; and infinite other examples wee have in Scriptures and Hiſtories. And the like have not wanted in our dayes alſo, if wee will adviſedly conſider the condition and ſtate of our time; So that wee ſee God to be the Supreme power of the whole man, as well to puniſh as to deliver at his owne will.

God is the higheſt power, yea, the power of powers, from him is derived all power. All people be his ſervants, made to ſerve and glorifie him. All other powers are but his Miniſters, ſet to over-ſee that every one behave himſelfe as hee ought, toward God, and to doe thoſe things that hee is juſtly commanded to doe by God.

Whatſoever God commandeth man to doe, he ought not to conſider the matter, but ſtraight to obey the Commander: For we are ſure what he commandeth is juſt and right; for from him that is altogether juſt and right, no injuſtice nor wrong can come.

So did *Abraham*, when contrary to that, ſeemed to be right and juſt (yea, contrary to Gods generall Commandement) hee made himſelfe ready to kill and offer in ſacrifice his onely promiſed ſonne *Iſaac*, according to Gods ſpeciall Commandement. So did alſo the Children of *Iſrael*, contrary to the generall Commandement (*Thou ſhalt not ſteale*) rob and ſpoile the *Egyptians*, by Gods ſpeciall Commandement. And ſo did *Phinees*, who albeit hee were no Magiſtrate, yet of a great zeale by the inward motion of Gods Spirit, thruſt his ſword thorow thoſe two whom he found committing whoredome.

But contrary, in mans commandements, men ought to conſider the matter, and not the man. For all men whatſoever, Miniſtery or Vocation they exerciſe, are but men, and ſo may erre. Wee ſee Counſels againſt Councels, Parliaments againſt Parliaments, Commandement againſt Commandement, this day one thing, to morrow another. It is not the mans warrant that can diſcharge thee, but it is the thing it ſelfe

that

that muſt juſtifie thee. It is the matter that will accuſe thee, and defend thee; acquit thee, and condemne thee: when thou ſhalt come before the Throne of the Higheſt, and everlaſting power, where no temporall power will appeare for thee, to make anſwer, or to defend thee: but thou thy ſelfe muſt anſwer for thy ſelfe, and for whatſoever thou haſt done. And therefore Chriſtian men ought well to conſider, and weigh mens commandements, before they be haſtie to doe them, to ſee if they be contrary or repugnant to Gods Commandements and Juſtice; which if they be, they are cruell and evill, and ought not to be obeyed. Wee have this ſpeciall Commandement from God the higheſt Power, oft repeated by the Holy Ghoſt. Forbeare to doe evill, and doe that is good. Saint *Paul* (the true teacher of obedience) teacheth, that civill Power and Princes be not ordained to be a terrour to thoſe that doe well but to thoſe that doe evill, and will not that men ſhould doe whatſoever the power commandeth, but ſaith, wilt thou not feare the power? *Doe that is good, and thou ſhalt have praiſe of it: for it is the Miniſter of God ordained for thy benefit, and not to thy deſtruction. But if thou doe that is evill, then feare: for it carrieth not the Sword in vaine: for it is the Miniſter of God, a revenger and executioner, to puniſh him that ſhall doe evill.* And therefore it is ordained, that evill might be taken away. Man muſt be ſubject, not onely for feare of puniſhment, but alſo for conſcience ſake. For not to obey the power, that defendeth the good and vertuous, and puniſh the evill and wicked, is deadly ſinne. And the ſelfe-ſame alſo Saint *Peter* teacheth. Wherefore the marke that all men ought to ſhoot at, is to doe good, and in no wiſe to doe evill, whoſoever commandeth it. If the Miniſters of the civill Power command thee to honour and glorifie God, as God will be honoured, to defend (with thy perſon and goods) thy Countrey againſt the enemies, to doe ſuch things as before the wealth and benefit of thy Countrey: thou art bound to doe it: for it is good, and God will have thee to doe it. And if thou doe it not, thou ſinneſt againſt God, and juſtly deſerveſt the puniſhment, not onely of the power, but of everlaſting damnation; but if the Miniſters of the civill power command thee to diſhonour God, to commit Idolatry, to kill an innocent, to fight againſt thy Countrey, to give or lend that thou haſt, to ſuch as minde the ſubverſion and deſtruction of thy Countrey, or to maintaine them in their wickeneſſe, thou oughteſt not to doe it, but to leave it undone: for it is evill, and God (the Supreme and higheſt power) will not that thou ſhouldeſt doe it. The Apoſtles in time of perſecution did not onely give us an example ſo to doe, when the worldly powers would have had them to follow their proceedings, but alſo left us a leſſon ſo to doe. God muſt be obeyed (ſay they) rather then men. And this leſſon, even from the beginning before it was written, was by the Holy Ghoſt printed in mans heart. When *Pharaoh* the tyrant

commanded the Malwives of the Egyptians, to kill all the male children that should be borne of the Israelites wives: think ye, he did onely command them? No without doubt. Ye may be sure, he commanded not onely upon threatning paines, but also promised them largely: and peradventure as largely as those do, that being desirous of children, procure the Midwives to say, they be with child, when their belly is puffed up with the dropsie or molle, and having bleared the common peoples eyes with processioning, *Te Deum* singing, and bonefire banqueting, use all ceremonies and crying out, whilst another birds egge is laid in the nest. But these good Midwives fearing God (the high Power) who had commanded them, not to kill, would not obey this tyrant *Pharaohs* commandement, but left it undone.

When that jolly Queen *Iesabel* commanded, that the *Prophets* of God should be destroyed, that none should be left to speake against her Idols, but that all men should follow her proceedings: did *Abdias* the chief officer to the King her husband say, *your Grace doth very well to rid the world of them, for those that worship the true living God, cannot be but Traytors to my Soveraign Lord and Master the King your Husband, and to your Grace: and it is these heretickes, that bewitch and conjure you, that your Grace cannot be delivered of your Child, nor sleepe quietly in your Bed: Let me alone, I will finde the meanes to dispatch them all, onely have your Grace a good opinion of me, and thinke I am your owne?* No, *Abdias* (a man fearing God, and knowing this commandement to be a wicked womans will) did clean contrary to her commandement, and hid and preserved an hundred of the Prophets under the earth in Caves. When the wicked King *Saul* commanded his own houshold waiters, and familiar Servants, to kill the Priest *Abimelech* and his children, for hatred to *David*: did those his own neareſt waiting servants flatter him forward, and say: your Majesty shall never be in safety and quiet so long as this traytour and his prating children (that are alwaies in their Sermons and Books, medling of the Kings matters) be suffered to live? we will be your true obedient servants, we will beleeve as the King beleeveth, we will do as the King biddeth us, according to our most bounden duty of Allegeance, wee shall soon ease your Highnesse of this grief: other of your Graces Chaplains be more meet for that roome, then this hypocrite traytour? No, they used no such Court cruelty, but considering God to be the supreame power, and seeing *Abimelech* (by his answers) and his houshold to be guiltlesse of such matter in forme and intent, as (by *Doeges* accusation) *Saul* charged him withall, they refused to kill any of them, or once to lay violent hands upon them, but plainly and utterly (being yet the Kings true servants and subjects) denyed to obey the Kings unlawfull commandement. And when the same hypocrite *Saul* commanded his servants or Souldiers to kill noble *Ionathan* his

son,

ſion, who for neceſſity had taken a little honey to recover his ſtrength contrary to the King his fathers commandement: did they ſay, let us kill him as we be willed, ſo ſhall ſome of us be made the Kings lievtenant, we ſhall be an inch nearer to the ſucceſſion, we ſhall have his lands poſſeſſions goods, and offices parted among us: let us not ſtick to do it. When he is diſpatched out of the world, he can make no revenge, for dead men do no harme. No no, clean contrary. They knew that innocent *Abels* blood did cry to the Lord, *Vengeance*, *vengeance*, *vengeance*. And that albeit *Cain* had a mark, that no man might lawfully kill him in this life, yet hangeth he now (as good Writers ſay) in chains in Hell. And therefore they would not obey the wicked & cruell tyrants commandement, but knowing that God will not have innocents bloud ſhed, but innocents againſt tyrants defended, they took upon them the defence of the good ſon, againſt the tyrannicall hypocrite, and unnaturall Father. *Julian* the Emperour, albeit he was an Apoſtata from Chriſt and a great perſecutor of Chriſts Church, yet had he under him Souldiers that profeſſed Chriſt. When he commanded them to ſet forward to fight for the defence of the Common-wealth, they obeyed him, and did it willingly: but did they before they were commanded, ſeek for the Chriſtians, and bring them to the one and twenty Commiſſioners, or to the Biſhops Colehouſe? or when he willed and commanded them to deſtroy ſuch as would not deny Chriſt, and follow his proceedings, worſhipping Idols, did they bring them to the fire, and ſtand about, that they ſhould not ſpeak, and to ſee that none ſhould come near them, to comfort and ſtrengthen them in their faith? Or when they ſpake, did they cleave their heads in pieces with their Holberds, or ſtop their mouths with their bills? No, they confeſſed, that in that the Emperour of Heaven, the Almighty God (and not the Emperour of the earth, a wicked man, and a rebell againſt God) was their Emperour and Captain: and therein they would not obey *Julian*, nor do that he commanded in that behalf. And this anſwer both St. *Ambroſe* and St. *Auguſtine*, yea and the Papiſts (although they themſelves do not ſo) propound and ſet forth for a Chriſtian doctrine, and a Catholike example, how Chriſtians and good ſubjects ſhould behave themſelves toward wicked Princes, and their wicked commandements: that is, in no wiſe to obey them, but to leave them undone. And as men ought not to obey their ſuperiours, that ſhall command them to do any thing againſt Gods word, or the laws of nature: ſo may they not do that they ſhall command them contrary to civill juſtice, or to the hurt of the whole State. Neither will good Princes attempt or go about any ſuch things: for it is the next way to bring them out of their ſeats, and to make them of Kings no Kings. How can that head live and continue, where the body is conſumed and diſſolved? And how can that body be luſty, where the ſinews (the laws) are broken, and juſtice (the marrow that ſhould nouriſh it) utterly waſted and decayed?

Antiochus the third King of *Syria* wrote thus to all the Cities of his Dominion, that if he did command any thing that ſhould be contrary to the lawes, they ſhould not paſſe thereon, but that rather they ſhould thinke, it was ſtolne or forged without his knowledge, conſidering that the Prince or Governour is nothing elſe but the Miniſter of the Lawes. And this ſame ſaying of this moſt noble King ſeemed to be ſo juſt and reaſonable, that it is taken for a common principle, how Subjects ſhould know, when they ſhould do that they be commanded, and when they ought not.

Likewiſe a Biſhop of *Rome* called *Alexander* the third, wrote to an Archbiſhop, to do a thing which ſeemed to the Archbiſhop to be unreaſonable, and contrary to the laws; the Pope perceiving that the Biſhop was offended with his writing, and would not do that he required: deſired him not to be offended, but that if there were cauſe, why he thought he ſhould not do that he required, he would advertiſe him, and he therewith would be ſatisfied.

This is a Popes ſaying: which who is ſo hardy to deny to be of leſſe authority then a law? yea no fellow, but above Gods Word? Whereupon this is a generall rule, that the Pope is not to be obeyed, but in lawfull and honeſt things. And ſo by good argument from the more to the leſſe, that Princes (being but footſtools and ſtirrop holders to Popes) commanding their ſubjects that is not godly, not juſt, not lawfull, or hurtfull to their Countrey, ought not to be obeyed, but withſtood. For the ſubjects ought not (againſt nature) to further their own deſtruction, but to ſeek their own ſalvation: not to maintain evill, but to ſuppreſſe evill: for not only the doers, but alſo the conſentors to evill, ſhall be puniſhed, ſay both Gods and mans laws. And men ought to have more reſpect to their Countrey then to their Prince: to the Common-wealth, then to any one perſon. For the Countrey and Common-wealth is a degree above the King. Next unto God, men ought to love their Countrey, and the whole Common-wealth, before any member of it: as Kings and Princes (be they never ſo great) are but members: and Common-wealths may ſtand well enough and flouriſh, albeit there be no Kings, but contrariwiſe without a Common-wealth there can be no King. Common-wealths and Realms may live, when the head is cut off, and may put on a new head, that is, make them a new Governour, when they ſee their old head ſeek too much his own will, and not the wealth of the whole body, for the which he was onely ordained. And by that juſtice and law, that lately hath been executed in *England* (if it may be called juſtice and law) it ſhould appear, that the miniſters of civill power do ſometimes command that, that the ſubjects ought not to do.

When the innocent Lady *Jane* contrary to her will, yea by force, with teares dropping down her cheeks, ſuffred her ſelf to be called

Queen

Queene of *England*: yet yee ſee, becauſe ſhee conſented to that which was not by civill juſtice lawfull, ſhee and her husband for company ſuffered the paines of trayours, both heads buried in one pit.

When the bleſſed man of God *Thomas Cranmer*, Archbiſhop of *Canterbury*, did what hee might to reſiſt to ſubſcribe to King *Edwards* will, whereby his two ſiſters, the Ladyes *Mary* and *Elizabeth*, ſhould have beene wrongfully diſ-inherited: yet becauſe he afterward (to content the Kings minde and commandement, yet indeed, to ſave the innocent King from the obedience of moſt wicked trayterous tyrants) did ſubſcribe unto it againſt his will; was it not laid unto him by the wicked Judge *Morgan* (whom God not long after, plagued with taking away his wits that was a toole before) that hee ought not to doe any thing unlawfull, by commandement of any power? And ſo he (an innocent) picked out among a great number of very evill doers (to ſatisfie the Law) was condemned as a Traytor before hee ſuffered as a Martyr. Were not the Images and Roodlofts in *England* deſtroyed by authority of civill power? And doth not *Boner* the Arch-butcher of *London* for all that force them, that obeyed the authority (becauſe hee ſaith it was not lawfull) to make them up againe at their owne charges? But *Boner*, thou that alloweſt nothing to be well done (by whatſoever authority it be done) except it be lawfull, nor nothing to be lawfull, that is not agreeing to thy Canon Lawes: I have to ſay to thee, Stand ſtill awhile, whileſt I rub thee. Tell mee plainly, and face not out a lie, as thou art wont: ſpeake not one thing, and thinke another as thy nature is; once in thy life tell the truth, and ſhame thy Maſter the Divell. If thou were the ſonne of the earth by the fathers ſide, and of an arrant Whore by the mother, and ſo a baſtard: by what authority ſayeſt thou thy Maſſe, when thy Lawes ſuffer no baſtards to be Prieſts without diſpenſation? how commeſt thou to be a Biſhop, when thy Lawes ſay, thou maiſt be no Prieſt? How be thy judgements lawfull, when thou by thy Canons mayeſt be no judge? All men know, that thy mother, when thou was begotten, waſt an Whore.

The common voyce and fame ſaith, and the truth is, that albeit one *Boner* (a bare whip-jacke) for lucre of money, tooke upon him to be thy father, and then to marry thy mother, yet thou was Parſon *Savages* baſtard: and of that race come thy couſins *Wimſlow*, thy Arch-deacon of *London* (a meete eye for ſuch a groſſe head) and *Wimſlow* his brother, and a great many more notable.

Theſe things be ſo evident and plaine, that thou canſt not (without bluſhing) deny them: neither thou wilt (I know) deny them. For thou boaſteſt and braggeſt much, that thou commeſt of gentile blood.

But thou wilt ſay, thou haſt a Bull of diſpenſation from the Pope: I require to know, what time it was granted. Thou ſaiſt, when thou

was at Rome? It is even that I required. Thou wast indeed at Rome to treat for the Princes Dowager the Queenes Mother, in the cause of divorce betweene King Henry the eighth and her.

When thou sawest that no Prebends, no Archdeaconries, no Fish-sticks were to be gotten by continuing on her part, thou betrayedst her cause, and becamest of Councell with the King. O noble Councellour. O severe and lawfull Judge.

A meete man to sit in condemnation of so many innocents: yea, more meet to stand on the Pillory, then in a Pulpit: to be tyed up in a Boare Fraunce, then walke in a Princes Chamber: to weare a Tyburne-tippet, then a gray amise. But what if thou have no Dispensation? What a murtherer art thou of true Englishmen? What a tormentor of the people of God? How hast thou deceived the Earles of Oxford and Sussex, the Lord Rich, the Majors and Sheriffes of London, and many other of the Nobility, Gentlemen and Commons, forcing them to wash their hands in innocents blood with thee? What consciences may they have through thee? How canst thou salve their wounded soules? But thou wilt say, It maketh no matter. The Clergie is faire rid of a great many of enemies. A dead man can doe no hurt. But be thou certaine, thou wilt be deceived. Whatsoever becommeth of thy Butcherly body, I wish thy soule to be saved. Repent therefore in time: become Paul of Saul.

When the Prince of Sebech called Adonisebech, cut off the hands and feet of seventy Kings, and made them live by licking up the crums that fell under his Table, he thought those poore maimed men could doe him no hurt: but God payed him home; for he himselfe had his hands and feet cut off, and was forced to picke up crums under the table, as hee had forced the other Kings.

King Abimelech caused his threescore and ten brethren by the Fathers side, to be all killed, because hee might raigne alone: hee thought all was cock-sure, and so did they that holpe him to execute so horrible an Act. But what? Did they escape? No, God suffered the Divell to make discord betweene the King and his deare darlings: and first they were justly destroyed by their King, and after hee himselfe having his head broken with a piece of a stone, let fall out of a weake womans hands, for shame willed his servant to kill him with a sword, that it should not be reported a woman had killed him. King Achab and Queen Iesabel thought none should revenge poore Nabaths death: but contrary to their expectation, by Gods justice, Dogs lapped and licked up the blood of them both. Queene Athalia thought her selfe sure when shee had killed all the Kings Progenie but God served her with the like sawce; she raigned not long but she was killed. All the misery and mischiefe in the Realme of Nadab came by a woman, called Queen Jeane (a woman of much lust) who after she had been a while married to a noble Gentle-

Gentleman, and waxed weary of his worke, cauſed him to be hanged out of an open Gallerie in the top of the houſe (becauſe no man ſhould ſee him) and not after the poore thieves manner with an halter of *Hempe*, but with a rope of *Gold*, wrought with her owne and her ſiſters. *Madam Mary Malecaſta*, their owne fingers. She triumpheth for a while, and after, beſides an unſpeakable number of privie marriages ſhe made foure by day in a little ſpace but at length God plagued her, and ſhee was hanged in that place, where ſhe before hanged her husband.

When thoſe that conſpired the death of the two brethren, the Admirall and the Protector had brought it to paſſe, ſo as they might rob the King, and ſpoyle the Realme at their pleaſure: did they at length eſcape *Scot-free*? No, ſome of them by the juſt judgement of God were plagued, with the like puniſhment, with the ſame axe, upon the ſelfeſame blocke, and in the ſame place, And the reſt hereafter are not unlike without repentance (which they ſhew not) to receive their rewards either in themſelves, or their Poſteritie. O wonderfull workes, O juſt Judgement of God that hateth thoſe that doe evill and deſtroyeth thoſe that worke miſchiefe, that abhorreth blood-thirſty people, and thoſe that have double hearts and treble tongues.

But *Boner*, I may not leave thee thus. Give mee leave (*Savage Boner*) to diſpute this matter of lawfull and not unlawfull a little more with thee. If thou and the reſt of the traytors thy companions, ſhould perſwade the friendleſſe Queene of *England* (whom yee have enchanted) to give over the townes of *Calice* and *Barwicke* to a ſtrange Prince, and (contrary to her oath, not to diminiſh any part of the Rights of the *Crowne*, and liberties of the people, which Kings of *England* at their *Coronation* in times paſt made, and which ſhee alſo made to her ſubjects, when ſhe was *Crowned*, before ſhee was a perfect Queene) ſhe followed your *Counſell* and ſome noble *Perſonage* ſent thither to deliver the keyes, and the *Deputie* and *Gariſon* did not ſtrike off the *Meſſengers* head, and ſet it on the Gates, but obeyed it, and not reſiſted it: were't not thou and thy fellowes traytors for perſwading her ſo to doe? had not ſhe broken her oath and promiſe? was not the Attourney a Traytor for doing that hee was commanded? were not the *Deputy* and *Gariſon* traytors for ſuffering it to be done? Anſwer, What canſt thou ſay for thy ſelfe and thy fellowes? Guiltie, or not guiltie? Thou ſtandeſt mute. What, not a word? Thou art ſure, your good will, will ſtand you in as good ſtead, as the deed done. Neither doe yee paſſe, though the *Crowes* be fed with your carrion karcaſſes, and the Divell with your ſoules, ſo yee may leave behind you a fame, that by your traytory, the Laity of *England* was deſtroyed, and the ſpiritualty reſtored to their pompe and Lordly power.

But

But before the haker ſtop thy winde, *Boner*, let us know, what thou canſt ſay for her. Saiſt thou, Princes be not bound by their oathes and promiſes? enough, what for the reſt? let them remember, that not long agoe, their neighbour, *Monſieur Vervin*, Captaine of *Boloigne* was puniſhed as a Traytor, for that by neceſſity and extremity of force he rendred up *Boloigne* to King *Henry* the eighth, and did not die in the defence of it. But thou wilt ſay, hee did it without commandement of his Maſter; and theſe ſhall doe it by commandement of their Maſters. But what if the commandement be not lawfull? doſt thou not ſay thy ſelfe is not to be obeyed? Thou ſaiſt to others, that none may doe that is not lawfull for any commandement. But thou wilt ſay: It is the Queenes owne, and ſhe may lawfully doe with her owne what ſhe luſteth. What if it be denyed to be her owne? But thou wilt ſay, ſhee hath the Crowne by inheritance, and may diſpoſe of the Realme, and every part of the Realme, as pleaſeth her. But I anſwer; that albeit ſhe have it by inheritance, yet ſhe hath it with an oath, law and condition to keepe and maintaine it, not to depart with it, or diminiſh it. If ſhee have no more right to the Realme than her Father had, and her Father as much as ever any King of *England* had: what needed hee to requite the conſent of the Nobility and Commons (by Parliament) to give the Crowne to his daughter, or any other?

But thou wilt ſay, It was more then needed: for without conſent of the Parliament, hee might doe with the Realme, and every part thereof, what it pleaſed him. Take heed what thou ſaiſt. If that be true, that King *Henry* might doe with it without conſent of the Parliament: how is the Lady *Mary* Queene? Why might not King *Edward* his Sonne (a Prince borne in lawfull Matrimony, and right heire to the Crowne) bequeath the Crowne where he would, and as he did? Take heed what thou doſt. If the King and Queene give thee a thouſand pardons, yet ſhalt thou be found a ranke traytour to the Realme of *England*. For albeit the King or Queene of a Realme have the Crowne never ſo juſtly, yet may they not diſpoſe of the Crowne or Realme as it pleaſeth them. They have the Crowne to miniſter Juſtice, but the Realme being a body of free-men, and not of bond-men, hee nor ſhee cannot give or ſell away the holds and forts (as *Calice* and *Barwicke*, or ſuch like) without the conſent of the Commons: for it was purchaſed with their blood and money. Yea, and thine owne Popes lawes (whereby thou meaſureſt all things to be lawfull, or not lawfull) ſay, that if a King or Governour of any Realme goe about to diminiſh the Regalities and Rights of his Crowne, hee ought to be depoſed. Thus did Pope *Honorius* the third command, that the Archbiſhop of *Coloſſa* and his ſuffragans to deprive a King of *Hungary*, which went about to waſte, ſell, and give away the Regalities and Rites of his Crowne, unleſſe in time he ceaſed, & called back that he had done. It is ſo plain, thou canſt

canſt not deny it. But I ſee, *Boner*, I have chaſed thee too much: thy cheekes bluſh and ſwell for very anger. M. D. *Chaſey*, M. D. *Pendleton*, M. *Cuſins*, or ſome of you Chaplains, get my Lord a cup of *Sacke*, to comfort his ſpirits: My Lord and I agree almoſt like Bells: wee jarre ſomewhat, but not much, his Lordſhip meaneth, that men ought to be alwayes, but not at all times honeſt. But I ſay they muſt be honeſt alwaies, and at all times. His Lordſhip would faine have a *Placard* or *proviſo* for him and his, that they might ſometimes (that is, from the beginning to the end of the weeke) play their parts. But I ſay, albeit his Lordſhip have ſuch a priviledge, yet may no honeſt man at any time doe that is not honeſt, juſt and lawfull, by Emperors, Kings, Queenes: no, neither his commandement. For if thoſe things which onely in mens opinions ſeeme to be unlawfull, may by no authory be done, and thoſe that doe them, be no leſſe to be puniſhed, then if they had done them without authority: how much leſſe may ſuch things by any commandement be committed, that are indeed unlawfull; but ſhall be puniſhed according to the deſerts, by whatſoever power or authority they be executed? Men therefore ought to take heed, that by going about to come out of the ſmoke, they fall not into the fire: and by pleaſing of men, they run not into the diſpleaſure of God. If mens ordinances and lawes, or the Governorus authoritie and commandement, were a ſufficient diſcharge for men to doe whatſoever were preſcribed or commanded unto them, tell mee (I beſeech thee) why did *Eſaias* the Prophet ſuffer rather to be ſawed in pieces, then to follow the proceedings of *Manaſſes*? Why did *Daniel* not follow King *Darius* and his Counſells commandement, forbearing to worſhip the true God: but was content to be caſt to the *Lyons*? why did not the three Children, *Sedrach*, *Meſach*, and *Abednego*, obey *Nebuchadnezzar*, in worſhipping the golden Idoll and ſo avoid the hot burning Furnace? Why did *Eluzarus* ſubmit himſelfe to death, and not diſſemble? Why did he not eate his owne meat, and abſtaine from *Porke-flſh*, that the King commanded the *Iewes* to eate, contrary to the lawes, and ſay that hee had eaten it, as his old truſty friends of the Court counſelled him? Why did he not ſue for a Bull or Pardon of *Antiochus*, that he might uſe his owne Religion, as our *Engliſh-halting-Gaſpellers* doe of the *Pope*, confeſſing his authority, which is the thing that hee onely paſſeth upon; and careth not how many ſoules hee led to the Divell? Why did not the ſeven brethren and their mother, obey the Kings commandement, and ſave their lives and goods, as the ancient *Catharists*, and new *Puritts* doe, ſaying: all things be pure to the pure, and no Idolatry nor filthineſſe can infect him that is pure and cleane? or why did they not ſay, as the *Preſtitionists* and *Papiſts* did in times paſt, and as the Merchants, *Hill* and *Peterſon* with their double-tougned traine, and diſſembling ſect, at this preſent ſay, that it is lawfull

(and no ſinne) to ſay one thing, and meane another? to lie with the lips, ſo they have the truth in the heart? to deny God in words and workes, ſo they confeſſe him in thought and minde? to daunce with the Divell all day, and lodge with Chriſt at night? Why did *Paul* ſuffer ſo many impriſonments, ſo much beating, ſcourging and tormenting? And why at length did hee not ſave his life, and follow the Emperour *Neroes* commandement? Why did not the Prophets, the Apoſtles and ſo many thouſands of Martyrs, follow the wicked tyrants commandements and proceedings, but reſiſted them, and with their blood teſtified, that they allowed them not? But all theſe holy mens doings, in confeſſing and obeying the higheſt power God, and not the inferiour powers in wicked and evill things, are commended and left by the Holy Ghoſt to us in holy Scripture to follow and doe the like. If mens lawes and commandements were a ſufficient warrant to men, to doe whatſoever is commanded them: tell mee (I pray thee) to what purpoſe is ſuffering of perſecution ſo oft repeated, ſo earneſtly taught, ſo highly commended in Scripture? Chriſt ſaith, *Hee that taketh not up his Croſſe and followeth mee, is not meet for mee.* And againe: *Bleſſed be thoſe that ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heaven: Bleſſed are yee when men ſhall curſe you, and perſecute you, and ſpeake all evill againſt you, lying for my ſake: be glad and rejoyce, for your reward is plentifull in Heaven. So did they perſecute the Prophets that were before you.* And the Apoſtle ſaith: *All that will live godly in Chriſt Ieſus, ſhall ſuffer perſecution.* And ſo in a great number of places of Scriptures.

By ſuch *perſecution* cannot be meant the injuries that private man doth to private man: for God hath ordained a meane, that is, the Magiſtrate to redreſſe them. But by *perſecution* is meant the injuries and tyranny that the Magiſtrates and Governours exerciſe over Gods people. For they not contented to let a Chriſtian man have juſtice in civill things againſt a *Papiſt*, nor an honeſt man againſt ſuch a one as favoureth their proceedings, doe themſelves ſpoile the *Chriſtians*, and honeſt of their goods: and not onely ſpoyle them, but by all manner of force, violence and ſnares, ſeeke their life and blood, not onely in their owne countrey, but where they have no authority, becauſe they will not obey their commandements, and follow their wicked proceedings.

God will have his tried by *perſecution*, that the world may ſee, who love the chiefe power, more then the inferiour powers: his commandements, more then mens fond proceedings: the ſoule, more then the fleſh; the ſure and everlaſting inheritance of Heaven, more then the uncertaine and temporall poſſeſſions of this world. Yea, he hath no other way to let the difference appeare to mens eyes betweene his ſervants, and Princes Paraſites, then onely by perſecution. *Papiſts, Turks,*

Turks, Jews, Gentiles can diſſemble, they can ſeem to faſt, to pray, to give almes, to build Monaſteries, and Chauntries, and to do outward workes gaie to the eye, becauſe they would be accounted holy of men, but to refuſe to do that is evill for juſtice ſake, to be ſlandered, ſpoke evill of, whipped, ſcourged, ſpoiled of their goods, killed of the worldly Princes and tyrants, rather then they would diſobey God, and forſake Chriſt, this can neither Papiſts nor Turks, Jews nor Gentiles, nor none other do, but onely the Elect of God. And yet God doth not ſo ſeverely require of his people, that they ſhould ſtraight offer themſelves to the Princes ſlaughterhouſe, their necks to the halter, their heads to the block, their blood to make Princes puddings, their entrailes to make tripes, their quarters to be boiled or roaſted: but he hath left them a ſpeciall rule and commandement, whereby to guide themſelves, that is, in all things *to ſeek firſt* the *Kingdome* of *God*. If he that is *perſecuted*, feel in his conſcience, that he may do God greater ſervice and glory by ſuffering then by fleeing, he ought rather to ſuffer a thouſand deaths, then to flee one foot. But if his conſcience witneſſe with him, that he may do God greater glory by fleeing then by tarrying, he ought not to tempt God with tarrying, but is bound by commandement to depart. *If they perſecute you in one City* (ſaith Chriſt) *flee into another*. And he did not onely teach it, but did it himſelf, forſaking *Iewry*, and going into *Galile*, when he heard *Iohn Baptiſt* was laid by the heels, becauſe the time was not yet come, wherein he was appointed to glorifie God. And becauſe God would have a refuge place, and ſanctuary for his, when ſuch tyranny and perſecution ſhould be executed, he would never ſuffer the power and ambitious tyrants, to make one perfect Monarchie of all, but when they had done their beſt to bring all together, and the ſtring had been almoſt in the nick of the Bow, (as the proverb is) it hath ſuddenly ſlipt, and not onely deſtroyed the doer, but it hath fallen into a great many more ſhivers then ever it was before. Thus God dallieth and playeth with his Puppets, the Princelings of this World.

Wherefore ſince we be Gods people and ſervants, and he our Lord and the higheſt power: and the Princes of the World be but his Miniſters and inferiour powers, ordained to do good, and not evill: we ought *to ſeeke chiefly to do Gods Commandements before all mens, to pleaſe God rather then men*. For the Princes (do they the worſt they can) can but take from men, their *goods* and *lives*: but God can take from us both *Goods* and *Body*, *and caſt both Body and Soul into Hell*. And yet ſhould not they be able to worke their will in this World, nor execute their malice, if men would behave themſelves toward their Lord and Maſter God, as they ought. For as he can, ſo would he ſoon diſpatch the world of tyrants. But becauſe many be open enemies of God, and many diſſemblers with God, God ſendeth and

ſuffereth evill Governours (and will ſend worſe) to plague the people for their iniquitie, and to try the faith of his Elect, from whom not one haire of the head can be taken without Gods will. And therefore ſeeking alwayes to doe that is good, they ſhould alwayes eſchue to doe that is evill, and commit the end to God.

But admit there be a great number that have drunke of the Whore of *Babylons* Cup and thinke that their is neither Heaven nor Hell, and that Gods Word is but *Fr is* matters; and that therefore (like *Sardanapalus*) they ſhould ſeeke to eate and drinke, and ſerve their luſts, and nothing elſe: yet were this no ſure way for them to doe that they would, if they ſhould obey their Princes in whatſoever they commanded.

The nature of wicked Princes is much like to the *Maldwarps*, which if they be ſuffered to have their ſnours in the ground, and be not forthwith letted, will ſuddenly have in all the body; or to the *Weaſels*, that conveyeth in his whole body, where hee hath once gotten in his head. So they, if they be obeyed in any evill thing (be it never ſo little) will be obeyed in all at length. What letteth, but that they may not onely ſend for mens goods, but for their heads alſo, as the *Turke* doth to his beſt *Baſſa*, and all his Subjects when it pleaſeth him? Why may not they ſend for the Subjects children, and cauſe them to be killed, baked, and give it to their Parents in ſtead of other meate: and for a ſecond courſe bring into them, the heads, feete, and hands, as King *Aſtiages* did to *Harpagus*? All the Paper of *England* would not ſerve to ſet out the miſchiefes that might follow, when Princes evill commandements ſhould be obeyed and fulfilled. But men that be wiſe, may by a little conſider the whole.

Seeing therefore God would not Princes commandements ſhould be obeyed in all things, but will have his father ſuffer a thouſand deaths, then do any thing that is evill: and ſince alſo ſo many evils and miſchiefes may follow in this life, where wicked Princes wills may ſtand for lawes, men ought both for Gods ſake and Commandement, abſtaine to obey ſuch commandements, and cleave unto this *Maxime*: *We muſt obey God rather than man*, for whoſe ſake, if wee loſe both goods and life, we ought to rejoyce, that wee be called to ſerve him, and not doubt, but as he is able to recompence it, ſo will he (according to his promiſe) reward it. And beſides, alſo they ought to conſider, that *Princes* be ordained for the wealth and benefit of the people, and not to their deſtruction: to maintaine common-wealths, and not to ſubvert them; which rather then any man ſhould conſent unto, he ought (being a faithfull man to his countrey) to abide all loſſes, both of body and goods: For next after God, men be borne to love, honour and maintaine their countrey.

CHAP.

CHAP. V.

Whether all the ſubjects goods be the Emperours and Kings own, and that they may lawfully take them as their own?

THe Anabaptiſts wreſting Scripture to ſerve their madnes, among other foul errours, have this: that all things ought to be common, they imagine man to be of that purity that he was before the fall, that is clean without ſin, or that (if he will) he may ſo be: and that as when there was no ſin, all things were common, ſo they ought now to be.

But this mingling of the ſtate of man before the fall, and of him after the fall much deceiveth them. For by the fall, and ever after the fall, this corruptible fleſh of man is clogged with ſin, and ſhall never be rid of ſin, as long as it is in this corrupt World, but ſhall be alwaies diſpoſed and prone to do that is evill. And therefore as one means to be the rather uncumbred of the heap of ſin, God ordained that man ſhould get his living by the ſweat of his brows: and that he ſhould be the more forced to labour, the diſtinction of things and property (*mine and thine*) was (contrary to *Plato's* opinion) ordained, as appeareth by theſe two laws: *Thou ſhalt not ſteal. Thou ſhalt not covet thy neighbours Wife, nor his Servant, nor his Maide, nor his Oxe, nor his Aſſe, nor any thing that is his.* Afterward indeed Scripture ſpeaketh of communion of things, not that they ought ſo to be (for ſo Scripture ſhould be directly againſt Scripture) but that there was ſuch charitie among the people, that of their own free will, they gave and ſold all they had, to relieve the miſery of their poore Brethren: who for impotency, or for multitude of children, were not with their labour able to get ſufficient to relieve their neceſſity. Nor of this ſo given might every man take as much as him luſted, but to every one (according to his neceſſity) ſufficient was diſtributed. So that it ſtood in the liberality of the giver, and not in the liberty of the taker.

But there be ſome in theſe daies, not of the meaneſt or pooreſt ſort, but of the chiefeſt and richeſt: that is, many Wicked Governours and Rulers, who in this errour excell the common Anabaptiſts. For the common Anabaptiſts do not onely take other mens goods as common, but are content to let their own alſo be common, which hath ſome ſmack of charity: for they themſelves do no other, but that they themſelves are content to ſuffer.

But the evill Governours and Rulers will have all that their Subjects have, common to themſelves, but they themſelves will depart with nothing, but where they ought not: no, not ſo much as pay for thoſe things, that in words they pretend to buy of their Subjects, nor pay thoſe poore men their wages, whom they force to labour and toyle in their works.

But the manner of comming thereby is ſo diverſe, that it maketh the juſtneſſe of their doings much ſuſpected. For ſome do it under pretence to do the people good, ſome by craft and ſubtile means, colour their doings: and ſome of right (but without right) claim them for their own.

Of the firſt ſort be thoſe, that put great taxes and impoſitions on drink, for as much as the people with overmuch drinking become drunkards (and ſo ſin againſt God) they would ſeem by making them pay as much, or more to them, as the drink is worth, they ſhould force them the rather to abſtaine from overmuch drinking, and ſo from ſin. But in this it may appeare, they ſeek not abſtinance from ſin, and the wealth of the people, but their owne private profit. For if they had their eye to Gods glory, and the benefit of the people, and the vice to be taken cleane away: they would not crop off the branches of the Tree, and let the root grow: but they would root up the root, that it ſhould no more grow. And ſome of this ſort do it to this end, to make things better cheap. For (think they) if there were but little money, then muſt things be ſold better cheap. As though it lay in them to make plenty and ſcarcity, and as though the one were not the bounteous benefit of God ſent to them that feare and love him: and the other his plague juſtly powred on them that hate him.

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taken in the warres, and carried to the Bishop of *Rome*: the same Divell *Gardiner*, was then the chiefe Counsellor to have the money abused, to maintaine the same. And now lately (when he hath broken his chaine) devised Rosemary pence, worse than ever any coyne was before, as the experience sheweth, they being at length cryed to be nothing.

The third sort of these evill Princes be those, that claime all their subjects goods for their owne, who alledge for them this mommon saying: *all things be the Emprours, all things be the Kings, all things be the Princes*. And as the Divell brought forth Scripture to serve his purpose against Christ; so they abhorring all other parts of Scripture, that teach them their office or Christian duty, picke out onely a piece that may maintaine their tyranny. It is thus written, say they, in the first Booke of Kings. *This shall be the right or law of the King that shall rule over you; hee will take your sonnes, and put them to his Charets, and make his Horsemen of them, and they must run before his Chariot, and will make him Captaines of them over thousands, and over fifties, and will set them to ere his ground, and gather in his harvest, and to make instruments of Warre and Carts. And of your daughters he will make them Oyntmen-makers, his Cookes, and Bakers. And hee will take the best of your fields, and of your Olive trees, and give them to his servants, and he will take the tenth of your Seed, and of your Vines, and give it to his Lords and to his servants; And he will take the best of your men-servants, and women-servants, and young-men, and of your Asses, and doe his worke with them; and hee will take the tenth of your Sheepe, and yee shall be his servants; but when yee shall cry out at that time upon your King, which yee shall have chosen you, the Lord will not heare you at that day.*

This piece of Scripture is their cloake; but it serveth no more a Kings wicked doings, then that of the wicked sonnes of *Eli*, and the sacrificers (whom men call Priests) to take out of mens pots, what piece them lusteth, or to take their portion raw, contrary to Gods Ordinance. For as in the one place it is called the right or law of the King: so is it in the other place called the right of the law of the Priests. But in no other of these places it is called the law or right that God appointed to Kings or Priests, which hee set out in other places, but such as they would usurpe over the people. Neither will this maintaine the purpose, that here he speaketh of a King, and not a Tyrant; for at the first a Kings name was as odious, and as much abhorred as a Tyrants. But this was spoke of the Prophet *Samuel* to feare the people, that they should not goe about to alter the order and policie that God had ordained; which if they did, they should feele what a plague it were to have a King given in Gods fury. And if they had onely sought to be ruled by one (as partly in this, that one alone ruleth a King doth differ from other Governours) they would have beene content with *Samuel* alone, who, as hee was appointed by God to rule alone over the *Israelites*, so did hee exercise and use his office most uprightly: but they would

would needs have a gallant and pompious King, one that ſhould ride out with his Trumpets before him, a great troope of Horſemen before and behinde him, his Guard altogether in ſilke, with their Holbeards about him, and every one to fall flat to the ground that ſhould meet him, as the *Gentiles* had, who were indeed tyrants, as appeareth by the firſt, called *Nimrod*, who for his rebellion againſt God, and devouring of Gods people, was called *The ſtout Hunter* before, or againſt God. And in the ſame Kingdome of the *Iſraelites*, God ſhewed by an evident terror to all Governours, that he did not allow ſuch right, as the Prophet ſaid, the King would uſe over his ſubjects. For when King *Achab* would have bought of his ſubjects, *Naboth* his Vineyard (which hee needed not to have done, if the ſubjects goods be the Kings) and he refuſed to ſell it, as he might do, for by Gods Law he had a property therein, from which without his will and conſent, he could not be forced to depart, the King fretted ſo much becauſe he could not have his will that he fell ſicke in his bed, and would not eate. His wife, Dame *Iſabel*, a woman full of malice and miſchiefe (as that kind is very apt and prone to thoſe vertues and within ſhort ſpace doe ſo therein excell, as few men can in long time match them) taketh the matter in hand. What (ſaith ſhe) be you a meet man to be a King over *Iſrael*, that will ſuffer ſuch diſhonour at your ſlaves hands, one that by your ancient prerogative, which hath continued theſe hundred and three ſcore yeeres, (yea, from the firſt King of *Iſrael*) yee may uſe in body and goods, as pleaſeth you? Fie for ſhame, pull your courage to you, ariſe, eate your meat, be merry, I warrant you the Vineyard. Out goeth a Commiſſion in the Kings name, to certaine Commiſſioners, where *Naboth* dwelt, ſuch as the Queenes Grace was ſure, favoured her proceedings. Thoſe ſhee requiteth to cauſe *Naboth* to be indited and condemned for an Heretique and a Traytor; and ſo to cauſe him to be ſtoned to death. Her will is forthwith ſatisfied, matter enough againſt *Naboth*, priſoner at the Barre, becauſe ſhe would ſo have it; no man might be admitted, nor durſt ſpeake the truth in the priſoners cauſe, leſt they had beene clapped faſt and truſſed up alſo for ſpeaking againſt the King and Queen: no Queſt durſt quit him, for feare of kiſſing the *Fleet*; no lawes, no equity, no juſtice might defend the poore innocent. So the Vineyard is the Kings by the order of Law. Thoſe newes be carried in poaſt to *Iſabel*, ſhe ſheweth them to her Husband, wherewith he (as ſoone as he heard them) was recovered, and goeth to take poſſeſſion of the Vineyard. But what followeth this cruelty and tyranny? Are not both the Kings Majeſty, and the Queenes Highneſſe within while after killed, and their blood licked up of Dogs, according as the Prophet declared to him in the Vineyard, when hee tooke poſſeſſion of it? and all his houſe ſo deſtroyed, that there was not left thereof ſo much as a Dog to piſſe againſt the wall?

Thus yee may ſee the end of luſty Lords and Ladies, that will have their luſts a law, and their will to be followed and obeyed of their ſubjects as a right indeed. The true right and prerogatives of a King, was written in a particular Booke by the Prophet *Samuel*, and laid up by the Arke, which Booke (among many other) was loſt, yet who ſo luſteth to know it, may ſee it ſet out by God in the Booke of *Deuteronomy*. After that God had preſcribed who ſhould be their King, that is, no Aliene or Stranger, but one of their owne brethren; for naturally ſtrangers doe not favour ſtrangers. And a ſtrange Prince ſeeketh by all meanes to deſtroy the naturall inborne, that hee may with quietneſſe and ſurety enjoy and uſe that he commeth evill by, and ſo leave it to his ſucceſſion: then is ſet forth the right and Prerogative of a King thus: When your King is made, he ſhall not keepe many horſes, nor putting his truſt in his Horſemen; he ſhall not bring the people againe into *Egypt*. Hee ſhall not have many wives, leſt they alter his mind from God; neither yet great treaſure of ſilver and gold. But when he is ſet in his Throne; he ſhall cauſe a copie of theſe Lawes and Statutes to be written out of the originall, remaining with the *Levites*, and the ſame he ſhall have with him all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe (not to breake) all the words and ceremonies that be commanded in the Law, and alſo to fulfill them in his doings: And he ſhall not be proud and hauty over his brethren, neither ſhall he ſwarve from the Law toward the right hand or left hand, that hee and his children may long raigne over *Iſrael*. But beſides this Law appointed for all Kings, hee that will be accounted a Chriſtian King or Governour, muſt remember, that hee is a Chriſtian man, and that by being made a King, he is not exempt from the lawes and duty of a Chriſtian man, which every one profeſſeth in Baptiſme; but as he is called and exalted above the reſt of his brethren, ſo ſhould he be an example to them of good living and vertue, in obſerving the Law, which ſaith as well to Kings as to beggers: *Thou ſhalt not ſteale; Thou ſhalt not covet any thing that is thy neighbours*, and ſo it ſtabliſheth and confirmeth that every one may juſtly keepe that is his owne, and none may take it from him by any means againſt his will, be it King or Emperour.

And by the doings of *Samuel*, who, albeit he were not a King in name, yet had he (being the Lievetenant and Viceroy to God the chiefe King) as great authority as any King on the earth; it may appeare, that all things of the ſubjects be not the Kings owne proper: For if they had beene his owne, what needed *Samuel* (at the ſurrender of his office) to offer to make an account? And to whom I pray you? To any bribing Auditour? No, he offered to make it to God, and to the King that ſucceeded him. *Behold* (ſaith he) *I have done all that yee deſired me. I have made you a King to rule you. My children yet ſhall be with you. But I am old, and bore-headed; that is, I cannot long continue. I have beene among you from a child,*

child, to this day. *Lo, I am ready to make mine account before God and your King, for all things that can be laid to me by any of you. Whose Bullock have I taken? whose Asse have I had? to whom have I done any violence or wrong? whom have I oppressed? of whom have I taken any bribes, to maintain him in his wickednesse, to wink at his faults, or to stop justice? let him come forth, and I will make satisfaction.* And none of them could say, black was his eye.

No, saith *Samuel*, *I take God and your King to witnesse against you: I am so neat, that ye shall not finde one jot in my fingers, but I am able to lay enough against you wicked people, &c.*

O *Samuel, Samuel*, what King or Prince can say to thee, as thou didst to the Israelites? They look not to make an account: no, they have counsell of crafty *Alcibiades*, how they may make no account.

But they cannot escape it, they shall meet with another manner of Auditour, then any of *Monsieur Cinquebonets* prentices? they shall reckon before him, that hath all their doings truely totted, and faire engrossed already before hand, and where he shall in the day of his generall Audit, say to *Samuel*, and all true Governours, that rule according to Gods rule: *Well fare yee, yee good and faithfull servants, Come, enter into your Masters joy*: He shall contrariwise commit these oppressours and tyrants, not to the Lievtenant of the Tower, or to the Warden of the Fleet, but unto the Jaylour of *Gehenna* (to be chained in the Ward of eternall paine) and say: *Away with these deceivers of my people to the Dogs of Hell, yee were Masters, and not Ministers? ye were Bearebaytours, and not Bailiffes, ye were Sheepes, and no Stewards.*

But let us imagine an untruth, that all the subjects goods were the Princes, and that he might take them at his pleasure. Let us imagine, that the subiects were onely carnall men, without the knowledge and feare of God. Yea, and let it be granted also, that they were spoiled of all their Armour, and great Garisons set in every place to keepe them in obeisance, so that they had not wherewith to redresse their injuries, as nature would counsell them: were this a way to make the people labour, when others should take the bread out of their mouths? Would they desire to live, to be in such misery themselves? Would they desire to increase the world with children, when they know that they should be left in worse case then unreasonable beasts? No surely, and that ye may see by the work of nature in the people of the *West-Indies*, now called new *Spain*: who knew of Christ nothing at all, and of God no more then nature taught them. The people of that Countrey when the Catholike *Spaniards* came thither, were simple and plaine men, and lived without great labour, the Land was naturally so plentifull of all things, and continually the trees had ripe fruit on them. When the *Spaniards* had by flattery put in their foot, and by little and little made themselves strong, building Forts in divers places, they to get the gold that was there, forced the people (that were not used to

labour) to ſtand all the day in the hot Sun, gathering Gold in the ſand of the Rivers. By this means a great number of them (not uſed to ſuch paines) died, and a great number of them (ſeeing themſelves brought from ſo quiet a life, to ſuch miſery and ſlavery) of deſperation killed themſelves. And many would not marry, becauſe they would not have their children ſlaves to the *Spaniards*. The women when they felt themſelves with child, would eat a certain hearb to deſtroy the child in the womb. So that where at the comming thither of the *Spaniards*, there were accounted to be in that Countrey nine hundred thouſand perſons, there were in ſhort time by this means ſo few left, as *Peter Martyr* (who was one of the Emperour *Charles* the fifth Counſell there, and wrote this Hiſtory to the Emperour) ſaith, it was a ſhame for him to name.

This is the fruit, where Princes take all their ſubjects things as their own. And whereunto at length will it come, but that either they muſt be no Kings, or elſe Kings without people, which is all one. But thou wilt ſay: whereof commeth this common ſaying: all things be the Emperours, all things be the Kings? It cannot come of nothing. But by that that is already ſaid, yee ſee that every man may keep his own, and none may take it from him, ſo that it cannot be interpreted, that all things be the Emperours or Kings, as his own proper, or that they may take them from their ſubjects at their pleaſure, but thus it is to be expounded, that they ought to defend, that every man hath, that he may quietly enjoy his own, and to ſee that they be not robbed or ſpoiled thereof. For as in a great mans Houſe, all things be ſaid to be the Stewards, becauſe it is committed to his charge, to ſee that every man in the houſe behave himſelf honeſtly, and do his duty, to ſee that all things be well kept and preſerved, and may take nothing away from any man, nor miſpend or waſte, and of his doings he muſt render account to his Lord for all: ſo in a Realm or other Dominion, the Realm and Countrey are Gods, he is the Lord the people are his ſervants, and the King or Governour is but Gods Miniſter or Steward, ordained not to miſuſe the ſervants, that is, the people, neither to ſpoile them of that they have, but to ſee the people do their duty to their Lord God, that the goods of this world be not abuſed but ſpent to Gods glory, to the maintenance and defence of the Commonwealth, and not to the deſtruction of it. The Princes watch ought to defend the poore mans houſe, his labour the ſubjects eaſe, his diligence the ſubjects pleaſure, his trouble the ſubjects quietneſſe. And as the Sun never ſtandeth ſtill, but continually goeth about the world doing his office: with his heat refreſhing and comforting all naturall things in the world: ſo ought a good Prince to be continually occupied in his Miniſtry, not ſeeking his own profit, but the wealth of thoſe that be committed to his charge. And therefore *Salmanas* King

of

of *Syria* uſed to ſay; if men knew how much buſineſſe, and how little quieteneſſe it were to doe the duty of a King, none would take upon him that office, if hee might have the Crowne for taking it up out of the mire; And *Antiochus* the great King alſo of *Syria*, when hee was driven out of his Countrey by *Scipio*, the Captaine of the *Romanes*, and had loſt all *Aſia* and the Countries about; he thanked the *Romanes*, that by their meanes he was dlivered of ſo great a part of his cares. He ſaw it was ſo impoſſible for one man (were hee never ſo diligent and watching) to execute well ſo great a charge.

If theſe two great Kings (who knew not God, but thought themſelves gods; that hoped not on everlaſting life, but thought there was no other but this life: thoſe that thought they could not be forced to make account of their doings to any perſon) thought it ſo great a charge to have a rule over Countries; how much more ſhould ſuch Princes as pretend to be Chriſtians, that know themſelves mortall men no gods; ſervants no Maſters; and who muſt (becauſe God hath ſaid it ſhall be ſo) make account for all their doings, for all ſoules men, women and children, thinke their office and miniſtery an heavie burthen, and ſo give over ſeeking and hunting after their owne glory, their pompe, their pride; and ſeeke the glory of God, and the wealth (and not the deſtruction) of thoſe that be committed to their charge, and tremble at this ſaying of *Chryſoſtome*: *I marvell that any Governour can be ſaved*, which is not ſpoken in vaine.

CHAP. VI.

Whether it be lawfull to depoſe an evill Governour, and kill a Tyrant?

AS there is no better nor happier Common-wealth, nor no greater bleſſing of God, then where one ruleth, if hee be a good, juſt, and godly man: ſo is there no worſe, nor none more miſerable, nor greater plague of God, then where one ruleth, that is evill, unjuſt, and ungodly. A good man knowing that he or thoſe by whom he claimeth, was to ſuch office called for his vertue, to ſee the whole State well governed, and the people defended from injuries: neglecteth utterly his owne pleaſure and profit, and beſtoweth all his ſtudy and labour to ſee his office well diſcharged: And as a good Phyſitian earneſtly ſeeketh the health of his Patient, and a Shipmaſter the wealth and ſafegard of thoſe he hath in his Ship; ſo doth a good Governour ſeeke the wealth of thoſe he ruleth. And therefore the people feeling the benefit comming by good Governours, uſed in time paſt to call ſuch good Governours, Fathers: and gave them no leſſe honour, then children owe to their Parents.

An evill perſon comming to the government of any ſtate, either by uſurpation, or by election, or by ſucceſſion, utterly neglecting the cauſe why Kings, Princes, and other Governours in Common-wealths be made (that is, the wealth of the people) ſeeketh onely, or chiefly, his own profit and pleaſure. And as a Sow comming into a faire Garden, rooteth up all the faire and ſweet flowers, and wholſome ſimples leaving nothing behind, but her own filthy dirt: ſo doth an evill Governour ſubvert the laws and orders, or maketh them to be wrenched or racked to ſerve his affections, that they can no longer do their office. He ſpoileth the people of their goods, either by open violence, making his Miniſters, to take it from them without payment therefore, or promiſing and never paying: or craftily under the name of loanes, benevolences, contributions, and ſuch like gay painted words, or for feare he getteth out of their poſſeſſion that they have, and never reſtoreth it. And when he hath it, conſumeth it, not to the benefit and profit of the Common-wealth, but on Whores, Whoremongers, dicing, carding, banqueting, unjuſt Wars, and ſuch like evils and miſchiefs wherein he daily delighteth. He ſpoileth and taketh away from them their Armour and Harneſſe, that they ſhall not be able to uſe any force to defend their right. And not contented to have brought them into ſuch miſery (to be ſure of his ſtate) ſeeketh and taketh all occaſions to diſpatch them of their lives. If a man keep his houſe, and meddle in nothing, then ſhall it be ſaid, that he fretteth at the ſtate. If he come abroad & ſpeak to any other, forthwith it is taken for a juſt conſpiracy. If he ſay nothing, and ſhew a merry countenance, it is a token, that he deſpiſeth the Government. If he look ſorrowfully, then he lamenteth the ſtate of his Countrey. How many ſoever be for any cauſe committed to priſon, are not onely asked, but be racked alſo, to ſhew whether he be privie of their doings. If he depart, becauſe he would live quietly, then is he proclaimed an open enemy. To be ſhort, there is no doing, no geſture, no behaviour, no place can preſerve or defend innocency, againſt ſuch a Governours cruelty: but as a Hunter maketh wilde beaſts his prey, Tolls, Nets, Snares, Traps, Dogs, Ferrets, mining and digging the ground, Guns, Bows, Spears, and all other Inſtruments, engines, devices, ſubtilties and means, whereby he may come by his prey: ſo doth a wicked Governour make the people his game and prey, and uſeth all kinds of ſubtilties, deceits, crafts, policies, force, violence, cruelty, and ſuch like deviliſh waies, to ſpoile and deſtroy the people, that be committed to his charge. And when he is not able without moſt manifeſt cruelty to do by himſelf that he deſireth, then faineth he unjuſt cauſes to caſt them into Priſon, where like as the Bearwardes muſſell the Beares, and tye them to the ſtakes, whiles they be baited, and killed, of Maſtiffe, and Curs, ſo he keepeth them in chains, whilſt the Biſhops, and other his tormentours, and hereticall inqui-

inquiſitors doe teare and devoure them. Finally, he ſaith, and denieth, he promiſeth and breaketh promiſe, he ſweareth and forſweareth, and neither paſſeth on God nor the Divell (as the common ſaying is) ſo he may bring to paſſe that he deſireth. Such an evill Governour properly men call a Tyrant.

Now, for as much as there is no expreſſe poſitive law for puniſhment of a Tyrant among Chriſtian men, the queſtion is, whether it be lawfull to kill ſuch a monſter, and cruell beaſt, covered with the ſhape of a man.

And firſt for the better and more plaine proofe of this matter, the manifold and continuall examples that have beene from time to time, of the depoſing of Kings, and killing of Tyrants, doe moſt certainly confirme it to be moſt true, juſt and conſonant to Gods judgement. The Hiſtory of Kings in the Old Teſtament is full of it. And as Cardinall *Poole* truely citeth, *England* lacketh not the practice and experience of the ſame. For they deprived King *Edward* the ſecond becauſe without law hee killed the ſubjects, ſpoyled them of their goods, and waſted the treaſure of the Realme. And upon what juſt cauſes *Richard* the ſecond was thruſt out, and *Henry* the fourth put in his place, I referre it to their owne judgement. *Denmarke* alſo now in our dayes, did nobly the like act, when they deprived *Chriſtierne* the Tyrant, and committed him to perpetuall priſon.

Zachartas the *Pope* that invented firſt the lamps in the Church, depoſed *Chilperichus*, King of *France*, becauſe hee was ſaid to be a lecherous perſon, and an unprofitable Governour of the Realme: and forced him to be a Monke, and made *Pipine* (father of *Charles*) King of *France*.

Pope *Honorius* (as yee heard before) commanded that the King of *Hungary* ſhould be deprived, becauſe he diminiſhed the Rights of the Crowne: unleſſe he repented, and undid all that he had done.

A certaine King of *Portugale* was very negligent in his office: he conſumed and waſted away the treaſure of his Realme, hee oppreſſed his ſubjects, and miſuſed them. Wherefore Pope *Innocent* the fourth made the Kings brother, the Earle of *Bolone*, Coadjutor to the King, and gave him the whole charge of the Realme, diſcharged the people of their oath to the King, and commanded them to be obedient to the Kings brother in all things, as King. But the Popes learned Councell ſaid, that he ought to have beene utterly depoſed of the Crowne. Theſe doings of Popes I rehearſe not, as though their uſurped authority ought to be allowed, but for that yee may ſee, that it is no new thing to depoſe evill Kings and Governours; and that thoſe that have the juſt authority, may, and ought for the like cauſes, doe as they did. For albeit the authority of the Pope be not lawfull, yet is the reaſon that moved them ſo to doe honeſt and juſt, and meet to be received and executed among reaſonable creatures. And this law of nature to depoſe and puniſh wicked

wicked Governour, hath not beene only received and exercised in politique matters, but also in the Church. For the Canonists (the Popes owne Champions) grounding themselves upon this law of nature, say, that Popes who may be indeed (by their saying) the Lievtenant of the Divell, albeit they call themselves the Vicars of God, may be deprived by the Body of the Church: And so at one clap, in the Councell held at *Constance* in *Germany*, in the yeere of our Lord, 1415. were three Popes popped out of their places, *Gregory*, *Iohn* and *Benet*, and the fourth (called *Martin* the fifth) chosen. Afterward, in the Councell of *Basil* was Pope *Eugenius* served with that sawce. For the unluckinesse of the Countrey, the rest of the Popes have since refused, that any generall Councell should be kept in *Germany*, fearing lest they all having deserved as much as the other foure deposed, should have the like punishment. And thus they confirme their doings. If (say they) the Pope had not a Superiour, he might being suffered in his evill, bring the Church to destruction. And therefore if hee cannot otherwise be brought to amend himselfe, it is lawfull to use the law of nature, that is, to remove him from his office: for hee is no Bishop or Pope, that abuseth his Popedome and Bishopricke. An evill *Prelate*, and unreformable, seemeth not to be ordained by the Will of God; say the *Canonists*, alledging the words of Saint *Ierome*, upon the saying of the Prophet *Osee*, that a Prince or Judge is not alwayes ordained by God. And he bringeth for an example King *Saul*, against whom God said: Seeing the people have made themselves a King, and not a Ruler by mee, and not by my counsell: and yet God had chosen *Saul*. But yet, because hee was not chosen according to the Will of God, but according to the minde and deserts of the simple people, God denied him to be ordained by his will and counsell. The *Canonists* also say, that albeit the Pope-dome by the Law of God, (as it is not indeed, saith the truth) yet that this man, or that, *Paul* or *Iuly* is Pope, it commeth by the act of man. For the *Cardinalls* representing the universall *Church* chose him. And therefore if he be not according to the Will of God, and for the wealth of the universall *Church*, that is, if hee be not one that seeketh Gods glory, and the wealth of *Christs Church*, he may be justly deprived, because they erred in choosing him. And God seemeth not to be against the putting out of such an evill person, but to favour and further it. For hee said: If the salt be unsavoury, it is good for no use, but to be cast out, and troden under foot of all men. And againe: *If thy right eye bee a let unto thee, pull it out, and cast it from thee; For it is better that one member perish, then that the whole body should be cast into Hell.* And againe, say the *Canonists* (the Popes Lawyers) in rehearsing *Christs* Words: If our eye, foot, or hand offend us, let it be taken from the rest of the body: for it is better to lacke members in this world, then that they should carry the rest of the body into hell.

By

By salt, eye, foot, and hands, is understood the Heads and Rulers, and not the other members and Subjects. And not onely the Heads and Rulers in the Church, but also in all Policies and Common-wealths.

Now, if it be lawfull for the Body of the Church to depose and punish a *Pope*, being the chiefe *Priest*, annointed not on the arme or shoulder, as Kings be, but on the head and hands, to declare an higher authority then Kings have; nor crowned with a simple Crowne, as Emperours and Kings be, but with a triple Crowne, to shew his Regality and power above all others: how much more by the like arguments, reasons and authority, may Emperours, Kings, Princes, and other Governours, abusing their office, be deposed and removed out of their places and offices, by the body or State of the Realme or Common-wealth?

By this Law and Arguments of the *Canonists*, and example of deprivation of a *Pope*, are all cloaks (wherewith *Popes*, *Bishops*, *Priests*, *Emperours* and *Kings*, use to defend their iniquity) utterly taken away. Say they; wee are Annointed, yee may not touch us; we are onely subject to God, and every man to us. God will have us (O most wicked *Popes*, *Bishops*, *Priests*, cruell and evill *Princes*) raigne to plague you people for your iniquity.

But here yee see the Body of every State may (if it will) yea, and ought to redresse and correct the vices of their Heads and Governours. And for as much as yee have already seen, whereof politique power and government groweth, and the end whereunto it was ordained; and seeing it is before manifestly and sufficiently proved, that *Kings* and *Princes* have not an absolute power over their subjects; that they are and ought to be subject to the Law of God, and the wholesome positive lawes of their Countrey: and that they may not lawfully take or use their subjects goods at their pleasure; the reasons, arguments, and law that serve for the deposing and displacing of an evill Governour, will doe as much for the proofe, that it is lawfull to kill a Tyrant, if they may be indifferently heard. As God hath ordained Magistrates to heare and determine private mens matters, and to punish their vices; so also will he, that the Magistrates doings be called to account and reckoning, and their vices corrected and punished by the Body of the whole Congregation or Common-wealth. As it is manifest by the memory of the ancient office of the high Constable of *England*, unto whose authority it pertained, not onely to summon the *King* personally before the Parliament, or other Courts of Judgement (to answer and receive according to justice) but also upon just occasion to commit him unto ward.

Kings, *Princes* and *Governours* have their authority of the people, as all lawes, usages, and policies, doe declare and testifie.

For in some places and Countries they have more and greater authority, in some places lesse. And in some the people have not given this au-

thority to any other, but retaine and exerciſe it themſelves. And is any man ſo unreaſonable to deny, that the whole may doe as much as they have permitted one Member to doe? or thoſe that have appointed an office upon truſt, have not authority upon juſt occaſion (as the abuſe of it) to take away that they gave? All Lawes doe agree that men may revoke their *Proxies*, and Letters of *Attorney* when it pleaſeth them: much more, when they ſee their *Proctors* and *Attorneys* abuſe it.

But now to prove the latter part of this queſtion affirmatively, that it is lawfull to kill a tyrant: there is no man can deny, but that the *Ethnicks* (albeit they had not the right and perfect true knowledge of God) were indued with the knowledge of the Law of nature.

For it is no private Law to a few or certaine people, but common to all: not written in Bookes, but grafted in the hearts of men: not made by man, but ordained by God; which wee have not learned, received, or read: but have taken, ſucked and drawne it out of nature; whereunto we are not taught, but made; not inſtructed, but ſeaſoned; and (as S. *Paul* ſaith) *Mens conſcience bearing witneſſe of it*.

This Law teſtifieth to every mans conſcience, that it is naturall to cut away an incurable member, which (being ſuffered) would deſtroy the whole body.

Kings, Princes, and other Governours, albeit they are the heads of a politique body, yet they are not the whole body. And though they be the chiefe members, yet they are but members: neither are the people ordained for them, but they are ordained for the people.

Upon this law of nature, and to conſerve the whole body, the *Ethnicks* not knowing that the ſoule is immortall, nor that there ſhall be a reſurrection of the body, and ſoule to judgement: but thought the ſoule periſhed with the body, and that there was no difference betweene a bruit beaſt, and mans life; thought it reaſonable, and made it lawfull (by their poſitive law) for every man to kill a tyrant. And to incourage men to enterpriſe to kill a Tyrant, they eſteemed the deed to be worthy ſo great reward, that they thought him worthy pardon that killed a Tyrant, though he had killed his owne naturall father before. And beſides this, when they ſaw, that Tyrants uſed to have their bodies defended with great Garriſons and Guards of forraigne people, or kept themſelves in ſtrong Holds, and ſecret Chambers, ſo as none without great hazard and perill might come neere them: they propound great rewards to him that ſhould deſtroy a Tyrant. Neither thought they rewards or gifts to be a ſufficient recompence for ſo vertuous an act, but they uſed alſo to make the Image of him that killed a Tyrant, in braſſe: and to ſet it up in the moſt ſolemne place of the City, for a perpetuall memory of the act; the commendation of the doer, and the incouragement of others to doe the like. They dedicated to his praiſe and honour, ſongs and verſes, and would have them taken of men as gods worthy immortality.

Where-

Whereof came the name of Nobility, or how were thoſe that be called heroicall or noble Perſonages, divided from others, & had in ſuch honour and reverence, ſeeing all men came of one man, and one woman? Was it for their luſty Hawking and Hunting? for their nimble dicing, and cunning carding? For their fine ſinging and daneing? for heir open bragging and ſwearing? For their falſe fleering and flattering? for their ſubtile picking and ſtealing? for their cruell polling and pilling? for their mercileſſe man murthering? for their unnatural deſtroying of their naturall Countreymen, and trayterous betraying of their Countrey? No, no, there was no ſuch thing. The reſpect onely of their vertue and love to their Countrey brought them thereto. Becauſe they revenged and delivered the oppreſſed people out of the hands of their Governours, who abuſed their authority, and wickedly, cruelly, and tyrannouſly ruled over them: the people of a gratefull and thankfull minde, gave them that eſtimation and honour. Of this kinde of Nobility was *Hercules*, *Theſeus*, and ſuch like.

Good Kings, Governours, and States in time paſt took it to be the greateſt honour that could be, not to take Cities and Realms to their own uſe, (when they were called to ayde and relieve the oppreſſed) as Princes do now adaies: but to reſcue and deliver the people and Countreys from the tyranny of the Governours, and to reſtore them to their liberty. So did the Romans, the Lacedemonians out of the tyranny of *Onabis*, and all *Greece* from the bondage that *Philippus* (*Demetrius* ſon) King of *Macedonia* had them in. So did the Noble men of the people of God alſo come to their high eſtimation and honour, as *Gideon*, *Barac*, *Iepthe*, and *Samſon*, who for the delivery of his Country from the power of the Idolatrous cruell Philiſtines, pulled upon himſelf preſent death. So that this principle that evill and evill doers ought to bee puniſhed, and rotten members to be cut away, was no peculiar law of the Ethnicks, but it proceedeth of nature, and therefore common to all men, as it is plaine by the Chronicles, and experience of all ages, and purpoſely exemplified for our ſure ſtay and learning, as well in the Book of Judges, as in many other Hiſtories of holy Scriptures, according to the expreſſe Word and commandement (applyed to this ſenſe and meaning) which ſaith: *Let evill bee taken out of the midſt of the congregation, that the reſt which beare of it, may be afraid, and not enterpriſe to do the like.* And Chriſt pronounceth, that every tree which bringeth not forth good fruit, ſhall be cut down, and caſt into the fire: much more the evill tree, that bringeth forth evill fruit. And albeit ſome do hold, that the manner and mean to puniſh evill and evill doers, is not all one among Chriſtians (which be indeed that they profeſſe in word) and *Ethnicks*, which think it lawfull for every private man (without reſpect of order and time) to puniſh evill: yet the lawes of many Chriſtians regions do permit, that private men may kill malefactours, yea though

they were Magistrates, in some cases: as when a Governour shall suddenly, with his sword run upon an innocent, or go about to shoot him thorow with a Gun, or if he should be found in bed with a mans wife, or go about to defloure and ravish a mans daughter: much more if he go about to betray and make away his Countrey to Forraigners, &c. Nevertheless, for as much as all things in every Christian Commonweal[th] ought to be done decently, and according to order and charity: I thinke it cannot be maintained by Gods Word, that any private man may kill, except (where execution of just punishment upon Tyrants, Idolaters, and trayterous Governours, is either by the whole State utterly neglected, or the Prince with the Nobility and Counsell conspire the subversion or alteration of their Countrey and people) any private man have some speciall inward commandement, or surely proved motion of God: as *Moses* had to kill the *Egyptian*, *Phinias* the Lecherous, and *Aioth* King *Eglon*, with such like: or be otherwise commanded or permitted by common authority upon just occasion and common necessity to kill.

But now perchance thou wilt demand, why Christian men never made expresse positive law of the kind of punishment of tyrants. Might it not be answered, as *Solon* did (excusing that he had not made a law for such as killed their Parents (that no man would suspect, that so unnaturall a fact should be thought much lesse committed) or that those that should be the Ministers, yea the Images of God here in earth, charged both by God and man, to see the people defended from injuries, should so much abuse their office and authority, as to convert the sword to the destruction of them, whose Champions and defendors they ought to be? Yea rather of all to say (which is most certain) the simple people deceived by great oaths, and beguiled with faire promises, suffred their Governours to usurpe such authority and power over them, and so long winked and bare with their iniquity, that they were not able to take it from them.

But I beseech thee, what needeth to make one generall law to punish by one name a great many offences, when the law is already made for the punishment of every one of them particularly. If a Prince rob and spoile his subjects, it is theft, and as a theefe ought to be punished. If he kill & murther them contrary or without the laws of his Countrey, it is murther, and as a murtherer he ought to be punished. If he commit adultery, he is an adulterour, and ought to be punished with the same paines that others be. If he violently ravish mens wives daughters or maidens, the laws that are made against ravishers, ought to be executed on him. If he go about to betray his Countrey, and to bring the people under a forraign power, he is a Traytour, and as a Traytour he ought to suffer. And those that be Judges in Common-wealths ought (upon complaints) to summon and cite them to answer to their crimes

and ſo to proceed, as they do with others. For the Prophet ſpeaking unto thoſe that have the rule in Common-wealths, and that be Judges and other Miniſters of Juſtice, ſaith miniſter juſtice to the poore and Orphan, pronounce the miſerable and poor to be innocent, if he be innocent: take the poor, and deliver the needy out of the hands of the wicked. When ye ſit to judge, ye ſhall not have reſpect of perſons, whether they be rich or poor, great or ſmall: feare no man, for ye execute the judgement of God, ſaith the Holy Ghoſt by the mouth of *Moſes*. *Judge not after the outward appearance of man, but judge rightly*, ſaith Chriſt. God himſelfe gave the example of puniſhment of evill Governours. For when the children of *Iſrael* had committed Idolatry, he commanded *Moſes* to take the Princes of the People, and to hang them up againſt the Sun, that his wrath and fury might be turned from *Iſrael*.

When that doughty Dame Queen *Athalia*, the woman Tyrant (ſeeing after her ſon *Ahaziahu* was dead, that ſhe was childleſſe, and paſt hope to have any children) had killed all the Kings progeny (ſaving *Ioas*, whom *Iehoſaba Ioramus* daughter hid, and got with his Nurce out of the way) purpoſing to reign thereby in ſecurity, and to tranſpoſe the right of the Crown to ſtrangers, or ſome other favourer of her cruell proceedings at her pleaſure, by the help and ſubtilty of her trayterous Counſellours, and ſo went on in all abomination and crueky without controuling a great ſpace: Did her ſubjects ſuffer her in her wickednesſe ſtill unpuniſhed, though ſhe was the undoubted Queen, & chief Governour of the Land? No, no, But as ſoon as *Ioas* was a little nurced up, and crept ſomewhat out of the ſhell, being a childe of ſeven years old: the Nobility and Commons feeling by experience what miſerie it was to live under the Government of a miſchievous woman, not onely guarded *Ioas* with men, and all decent regall ceremonies unto the Houſe of God (by the advice and appointment of *Iehojada* the high Prieſt) and there crowned him ſolemnly: but alſo when *Athalia* the Queens Highneſſe came in, marvailing what a do there was, and perceiving the matter, rent her cloaths, howling and crying, as the manner of mad women is, eſpecially in the hot ſeaſons of the yeas: they laid hands on her (for all her crying, *Treaſon treaſon*) and when they had carried her out of the Houſe of God, they ſlew her. And ſo was the Realm rid of a Tyrant, the right inheritour poſſeſſed in his regall ſtate, the people made a new band with God to ſerve him ſincerely according to his Word, and baniſhed all Idolatry and falſe Religion (which the Queen had ſet up and uſed) and the Common-wealth flouriſhed afreſh in her former peace and liberty.

The Prophet *Elias* being no civill Magiſtrate, cauſed the K. & Queens Highneſſe Chaplains, *Baals* Prieſts, to be killed before *Achabs* face, becauſe they were Idolaters, and taught and maintained falſe Religion, though

though ſcarce ſo falſe and idolatrous, as the Popes Maſſe and Religion is. And when the Queens Majeſty Dame *Ieſabel* (that ſhe Divell) ſaw *Iehu* come to her Palace, cryed and reviled him as a traytour. *Iehu* not paſſing upon her words (though ſhe was his Soveraign Lady & miſtris) cryed aloud, who is on my ſide, who? As though he had ſaid, if there be any among you, that ſetteth more by Gods true Religion, and their naturall Countrey, then by that idolatrous witch the Queen: caſt her out at the window. And ſo two or three of her Privie Chamber threw her out to him, burſting her neck and bones againſt the Walls. And as ſoon as *Iehu* had trodden her under his feet, Dogs (as ye heard before) eat up her fleſh, and licked up her blood.

Ioram was known the King and right inheritour of the Crown of *Iſrael*. And yet when he ſaw *Iehu* and his company come toward him, he asked him whether he came in peace, *Iehu* ſaid, what peace ſhould there be, as long as the Whoredomes of thy Mother *Ieſabel* and her witchcrafts be ſo great? And ſo for his Idolatrous tyranny and evill Government *Iehu* ſlew him. And many more ſuch examples in Scripture we have, which (as the reſt of the Bible is) be left for the inſtruction of all Chriſtian Common-wealths in like caſe, as we want not alſo the like experience and examples even in theſe our daies. Becauſe the remembrance of the horrible deſtruction of the evill Governours, and alteration of the Common-wealth in *Switzerland*, and certaine other places in high *Almaine*, now in our time is not very pleaſant, I will purpoſely paſſe it over, albeit the matter is ſo freſh and green: yet ſtill in all mens ſights, that it is ſpoken of univerſally through the world. And was not *Petrus Aloyſius* (Pope *Paul* the third ſon, and Duke of *Placenza*) juſtly ſlaine, now lately of his own people, becauſe of the evill government, and tyranny he uſed among them?

And where this juſtice is not executed, but the Prince and the people play together, and one winketh and beareth with the others faults, there cannot be but a moſt corrupt, ungodly, and vitious State, which albeit it proſper for a ſeaſon, yet no doubt at length they may be ſure that unto them ſhall come that came to *Sodome*, *Gomorra*, *Ieruſalem*, and ſuch other, that were utterly deſtroyed.

And on the other ſide, where the Nobility and people look diligently and earneſtly upon their authorities, and do ſee the ſame executed on their Heads and Governours, making them to yeeld account of their doings: then without faile will the Princes and Governours be as diligent to ſee the people do their duty. And ſo ſhall the Common-wealth be godly and proſper, and God ſhall be glorified in all. But thou wilt ſay, what if the Nobility, and thoſe that be called to common Counſells, and ſhould be the defendours of the people, will not, or dare not execute their authority: what is then to be done? The people be not ſo deſtitute of remedy, but God hath provided another mean, that

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is, to complaine to ſome Miniſter of the Word of God, to whom the keyes be given to excommunicate, not onely common people, for all notorious and open evills: but alſo Emperors, Kings, Princes, and all other Governours, when they ſpoile, rob, undoe and kill their poore ſubjects without juſtice and good laws. And whatſoever ſuch Miniſters of Gods Word bindeth upon thoſe occaſions here on earth, it is faſt bound in Heaven before the face of God. And no mean to undoe it, by any good worke (much leſſe by *Popes* pardons, or *Friers* prayers) without repentance of the party offending, and ſatisfaction made to the party offended, for the injuſtice and injury committed; and the mercy of God through the onely merits of our Saviour Jeſus Chriſt. Example we have of S. *Ambroſe*, who being no *Pope*, nor *Popes* Commiſſary, but Biſhop of *Millaine*, excommunicated the Emperour *Theodoſius*. Whoſe doings becauſe thou maiſt the better know, I will in few words expreſſe the effect of the Hiſtory. This *Theodoſius*, albeit he were an Emperour, and a Chriſtian man, yet was he of nature colericke, and much diſpoſed to be angry: and as it ſeemeth, without conſideration. It chanced that in a ſedition at *Theſſalonica*, ſome of his officers were ſtoned to death, and ſome very evill intreated. He in a rage ſendeth thither a number of mercileſſe men of war, who making no difference betweene the authours of the ſedition, and the innocent people, make an horrible ſlaughter of the poore people, man, woman and childe. Afterward the Emperour after his accuſtomed manner, came towards the Church, and Saint *Ambroſe* met him at the Church dore, and would not ſuffer him to enter: but not onely told him, it was no place for murtherers, but alſo did excommunicate him out of all Chriſtian company, till hee repented and made ſatisfaction for the horrible murther committed by his Souldiers. The Emperour being brought up and inſtructed in the Word of God (as I would to God all Chriſtian Princes were at this preſent) and knowing the office both of the Miniſter of Gods Word, and of an Emperour, obeyed; and returned weeping and crying to his Palace. Eight moneths after, came the feaſt of the Nativity of Chriſt: and *Ruffinus*, Lord great Maſter, or Steward of his houſe, came to the Emperour, whom he found very heavie, weeping and ſobbing. He being familiar with him, deſired to know the cauſe of his ſorrow. Ah *Ruffinus* (ſaith the Emperour) thou art merry, for thou feeleſt not my paines. I lament and mourne for my calamity. It is free for ſlaves and beggers to goe to the Church, and there to pray to God, but I may not come there; no, Heaven Gates be ſhut to me, Chriſts words goe not out of my heart: *Whatſoever yee bind on earth, ſhall be bound alſo in Heaven.* At length being incouraged by *Ruffinus*, that he might be abſolved of Saint *Ambroſe*, hee ſendeth him before, to be a mean for him, and hee himſelfe followed. But *Ruffinus* could not intreat the Biſhop. After the Emperour commeth, but durſt not enter into the Church, but without the

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dores fell on his knees to Saint *Ambrose*, and desired absolution. S. *Ambrose* said, *hee was not meet to be absolved, for his comming was more like a Tyrant, one that would by force be absolved, than a Christian man that shewed himselfe penitent and sorry.* No (saith the Emperour) *I will not presume against the order of the Church, to enter in by force, but I humbly beseech thee to loose mee out of these bonds of excommunication, and that thou wilt remember the mercy that God useth: and that thou wilt not shut against me the Gate that God opened to all that be penitent.* The Bishop asked him, *What worthy repentance hee had shewed since the time hee had committed that wicked act, or with what medicine hee had healed those most grievous wounds? It is your part* (saith the Emperour) *to prepare the medicine, and mine to receive and use it.* At length Saint *Ambrose* required there might be a Law ordained, that the execution of revenge should not be done suddenly, but delaid, so as it should not proceed of anger, and the Emperour made that law. Afterward hee was released of the excommunication; and comming into the Church, he made his prayers, not standing nor kneeling, but lying flat on the ground, pulling his haire, beating his brow, weeping, lamenting, and crying with *David*, *My soule cleaveth to the pavement, quicken mee O Lord according to thy Word:* and asked mercy and forgiveneſſe. Thus yee see, what any Minister of the Church may doe upon the greatest Prince, if hee will execute his office and the power that Christ giveth him. But thou wilt say, what if the Minister passe not on his dutie, but be content to winke at all the vices of the Governours, be they never so wicked, so he may have a *Bishopricke*, a *Deanary*, a *Prebendry*, or a good fat *Benefice*; and live unpunished in all abomination? Yea, and what if there be such speciall grudges betweene the Nobility and Commons, that the one sort neither trusteth nor loveth the other, so as the one dare not open the necessity and meane of such correction, and redresse of the evill Governours vices, for feare, lest if the purpose come to light before hand, the matter be dashed, and the motioner leap headlesse for his labour, as it is in these dayes often seen: What shift then? Indeed there be certaine examples and patternes in the holy Bible, which I will not sticke to rehearse, though not expound, but wholly referre them to the further debating and judgement of thine owne conscience, through the Holy Ghost, by whose providence they are inrolled for our learning.

Wee reade, that after the Lord God had sundry times delivered his people of *Israel* from wicked tyrants, with whom hee had plagued them for their wickednesse and Idolatry: at length when through abundance of wealth and quietnesse, they fell to a certaine careleſſe security of life, not onely forgetting God and his holy sincere Word, but also seeking every one his owne singular selfe-gaine, with the hurt and contempt of his neighbour, God tooke from them their naturall liege Lord, the good Judge *Othoniel*, and placed, yee (saith the Scripture) he strengthned a

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ſtrange Prince among them, an Idolatrous perſon, and a wicked, called *Eglon*. This *Eglon* uſed the matter ſo with bribing thoſe Iſraelites, that for preferment would be Traytors to their naturall Countrey, and ſpecially in bringing in a great power of Ammonites and Amalekites (two kinde of people in beggerly pride and filthineſſe of life, much like to the common nature of Italians and Spaniards) as well to guard his perſon, as to fortifie the ſtrong holds and munitions: that by and by ſeeing himſelfe ſtrong enough with his ſtrangers and inborne Traytours, he brought the Countrey and people under his ſubjection by fine and force, ſo that he continued their ordinary Prince, and chief ruler eighteen yeares long. What oppreſſing of the poore? what robbing of the rich? what taking up of Corne and Victuall for the King and his ſtrangers, and no money paid for it? what taxes and payments the people were yoaked withall, what raviſhing of mens wives, daughters, and ſervants, what heading and hanging of the naturall *Iſraelites* to make the ſtrangers Lords and Gentlemen, what common miſeries and continuall calamities there were during that ſpace, no doubt it is unſpeakeable.

But what remedy? No man durſt make moane to his neighbour for feare of bewraying, none durſt once whiſper againſt the King, they muſt bend or breake, no remedy, patience perforce, all were faine to ſerve and pleaſe King *Eglon*. But at length they ſent (as their yeerely accuſtomed manner was) a preſent to the King, by a witty meſſenger, called *Abud*: who having acceſſe to the King, ſaid, *hee had to ſay unto his Majeſtie ſecretly from God*. And when the King had commanded all his ſervants away, ſo that *Abud* and the King were alone in his Summer Parlour, *Abud* thruſt his dagger ſo hard into the Kings fat paunch, that there lay King *Eglon* dead, and *Abud* fled away.

Now, was this well done, or evill? Forſooth the deed is ſo commended in Scripture, that the holy Ghoſt reporteth *Abud to be a Saviour of Iſrael*. But note by the way, the Text ſaith not, that *Abud* was ſent of the people to kill the King, nor that hee told them what he intended: for by that meanes, one *Iudas* or other would have betrayed him, and ſo ſhoud he have been hang'd drawne or quarter'd for his enterpriſe, and all his conſpirators have loſt both life, lands and goods, for their conſpiracie; onely the Scripture ſaith, *that* Ahud *(being a private perſon) was ſtirred up onely by the Spirit of God*.

Likewiſe when *Siſara*, Lieytenant Generall of King *Iabins* warres, fleeing from *Barac*, ſought ſuccour to hide his head, having long annoyed and hurt *Iſrael* with oppreſſion and warres a woman named *Iael*, called him into her houſe, and hid him under a covering. Hee thought himſelfe ſure, and for wearineſſe dropped faſt aſleepe.

Iael taketh a great long ſpiking naile, and driveth it with a Hammer ſo hard into his braines, that *Siſara* troubled *Iſrael* no more, nor

never told who hurt him. *Mattathias* being by the Kings Commiſsioners required and commanded to conforme himſelfe to the Kings proceedings (which was to commit Idolatry) as all his Countrey-men the *Iewes* had done (and as the like caſe ſtandeth now in *England*) not onely refuſed to obey King *Antiochus* commandement, or to follow his proceedings in that behalfe, but alſo when hee ſaw a *Iew* commit Idolatry before his face hee ranne upon the *Iew* in a great zeale, and ſlew him, and fell alſo upon the ordinary Commiſsioners ſent from *Antiochus* the ordinary King of the Realme, and ſlew them out of hand. Theſe examples need no further expoſition, the Scripture is plaine enough. But if neither the whole State nor the Miniſter of Gods Word would doe their duty, nor any other lawfull ſhift before mentioned can be had, nor dare be attempted: yet are not the poore people deſtitute altogether of remedy: but God hath left unto them two weapons, able to conquer and deſtroy the greateſt Tyrant that ever was, that is, *Repentance* and *Prayer*, *Repentance* for their owne ſinnes, which provoke the anger and diſpleaſure of God and make him to ſuffer Tyrants, Warres, Famine, Peſtilence and all Plagues to raigne among the people. And *Prayer*, that hee will withdraw his wrath, and ſhew his merciſull countenance. Hereof wee have not onely commandement, but alſo manifeſt examples in the Scriptures. For when the Arke of God was taken away from the people of *Iſrael* by the *Philiſtims* in battell, and the glory of *Iſrael* brought under foot (the people being miſerably for their ſinnes preſſed and plagued by the *Philiſtims* tweny yeeres long) ſo that the people diſpairing of their honour and liberty, and ſeeing no Marſhall weapon, nor helpe of man able to redreſſe their ſtate, cryed and continued in lamenting their thraldome and grievous condition: at length by the advice and commandement of the good Prophet *Samuel*, the people fell to theſe two meanes: *Repentance* and *Prayer*, with *Faſting*: and the Lord God not onely delivered them out of the oppreſſion of the *Philiſtims* unto their former liberty, but alſo gave them ſuch victories, that the *Philiſtims* many yeeres after, durſt not once move warre againſt them. Thus was alſo the cruell Tyrant *Herod* vanquiſhed. The Apoſtles and people in the Primitive Church, lamenting their ſinnes and calling to God for mercy, the Angel of God ſtruck *Herod* ſitting in his Throne in his princely apparell, making an oration to the people, and they comending it *to be the voyce of God, and not of man, and ſo hee was eaten up of lice or wormes.* Likewiſe, when *Iulian* the Emperour, an *Apoſtate* had long perſecuted the Church, at length, when the people fell to *Repentance* and *Prayer*, hee going into *Perſia*, was ſlaine, and none of the family of *Conſtantine* (whereof hee came) after that was Emperour. And in like manner not long ſince, when that Tyrant Duke *George* of *Saxony*, perſecuted all ſuch as profeſſed the Word of God revived and pulled out of Purgatorie, by the worthy inſtrument of God, D. *Luther*:

D. *Luther*: and at length threatned, that he would burne and deſtroy the Vniverſity of *Wittenberg*, which when *Luther* heard, he went into the Pulpit, and *exhorted every man to put on his Armour*: that is, *Repentance* and *Prayer*. And ſoon after, God rid the world of that tyrant, and ſo not onely delivered his Church, but alſo augmented it with another Univerſitie, called *Lipſia*, and all the whole Countrey of this cruell Duke was converted to Chriſts Goſpell.

Theſe be the wonderfull works of Almighty God, whoſe power is as great and as ready at a pinch, as ever it was; and his mercy as willing to be ſhewed, if his poore afflicted people would put on their Armour; that is, be ſorry for their ſins, and deſire him to withdraw his ſcourges, and to hold his mercifull hand over them.

CHAP. VII.

What confidence is to be given to Princes and Potentates.

WHen the King of *Macedonia*, *Alexander* the great heard the Philoſopher *Anaxagoras* ſay, there were many worlds, the worme of ambition ſo tickled and troubled his heart, that the water guſhed out of his eyes. And when he was asked, *what made him to weep? have I not juſt occaſion to weep* (ſaith he) *that hearing of ſo many worlds; I am not yet Lord of one?* This worme without faile was the Devill, who not contented that Kings (the Miniſters of God) ſhould ſerve God in their vocation (to have them the ſooner fall from God, and ſerve him) putteth them in hope they ſhall be Lords of all the world, if they will take him for their chiefe Lord and Soveraign. But becauſe he ſeeth the inconſtancy of Kings, that they no longer abide by their oaths and promiſes, that they may thereby have profit gain, and their deſire, he doth not forthwith put them in poſſeſſion, but to try their fidelity, he ſheweth them by what means they ſhall come to it, putting to their good will, help, and induſtry. He doubteth not but if he may bring them once into the puddle, over the ſhoos they will thorow thick and thin, whatſoever commeth of it, to come to that they looked for. Theſe waies of the Devill proceed out of his ſchool of practiſes and they be in a generality, two: that is, *open force* and *ſecret ſubtilty*: the one whereof, that is, force and manhood, having oft tryed, and moſt times it hath not ſucceeded after their minde, they have not ſo much put in uſe, but have rather truſted on the other, that is *ſubtilty* and *craft*, whereby they worke a great deal more miſchief, then by open force and ſtrength of men, and with leſſe perill of themſelves. For when they go about it by force, the Divell their Maſter is not able to warrant them the ſucceſſe. For all victory and good ſucceſſe commeth of God, who when he ſeeth the people (againſt whom the Devill and his Kings work) fall to repentance for their ſins, he overthroweth his and their

enemies with a fillip. as he did proud *Holifernes* and *Senacherib*: the one being ſlaine by the good and faithfull woman to God, and her Countrey, *Iudith*: all his power being an hundred and twenty thouſand footmen, and twelve thouſand Archers on Horſe-back deſtroyed by a few. And the others Army being an hundred foureſcore, and five thouſand perſons, was deſtroyed by the Angell of God, without the work of man, and he forced to flee, and at his returne home was killed of his own two ſons.

But the other means, that is, *ſubtilty* and *craft* (which the World calleth *policy*) they more practice: and therein daily do ſo proceed, that within ſhort time many of them have been Doctours: And they have a principle of this art, which is, that to come by a Kingdom, to come by that they deſire, they may break all mens laws, all oaths, all promiſes, yea the laws of God and honeſty. This art of *ſubtilty* of Princes (otherwiſe called *policy*) conſiſteth chiefly in this, *for a man to appeare outwardly that he is not inwardly: to ſay one thing with the mouth, and thinke another in the heart: to ſmile upon him, whoſe throat he would gladly ſee cut: and ſo pretend to the eye all amity, benevolence, and love, where they beare greateſt hatred, envie, and malice, till convenient time may be had with leaſt danger, to execute their conceived miſchief.* And becauſe they be not able alone to do their feats, looke where they can underſtand of any of their nature, them they retaine, to them give they great chains of Gold, feed them with great penſions and fees promiſed. And yet they be not ignorant, that ſuch vile men (as will for money betray their owne Countrey, and ſerve their wicked purpoſes) are like unto common Souldiers, and Launce Knights, who ſerve him that giveth a penny more: and will, when they may have greater bribes of another, ſoon buy and ſell their preſent Maſter. For how is it poſſible for any man to think, that he whom he hath corrupted with rewards to ſerve his purpoſe, will or can be faithfull to him that is a ſtranger, that ſo well knoweth what they be, and findeth them falſe to their native Countrey: in the defence whereof all honeſt men be bound, and be content to beſtow their life, their bloud, their goods, and whatſoever they have? Do not Princes uſe traytours, as men uſe Coloquints, Turbith Elleborum, and ſuch like poiſons? that is, to ſerve their purpoſe, when they have neede of them, and after cannot abide their ſight, no, not their favour, but caſt them out on the dunghill?

Yes doubtleſſe, it is moſt certaine. When one had betrayed into *Ceſars* hands certaine Towns: VVhat ſaid *Ceſar*? I love treaſon, (ſaith he) *but traytours I do abhor*. So ſaid alſo King *Antigonus*, *I love traytors* (ſaith he) *whilſt they betray, but when they have betrayed, and ſerved my purpoſe, I utterly hate and abhor them.*

Aurelianus

Auguſtus the Emperour having long beſieged the City of *Tiora* in *Aſia*, and being without hope to get it by force, practiſed with one *Heraclco* (a great rich man, and Citizen of the City, then being in the City) to betray the City to him.

This *Heraclco* fearing leſt if the City ſhould be won by force, he ſhould alſo loſe his riches, and hoping of great gain by this bargain, conſented to the Emperour, and did that he required. The Emperour as ſoon as he came into the City, cauſed this traytour *Heraclco* to be killed (albeit he had done alone that for the Emperour, that all the Emperours power was not able to obtain for him) becauſe he could not abide his ſight, that had betrayed his Countrey, the deed was ſo horrible, and againſt nature. Yet becauſe he would not ſeem to have done it for deſire of his riches, he gave it to his children, whom he preſerved. And writing to his friend the matter as it was done, ſheweth that he could not love nor abide Traytours, nor that he could keep promiſe with ſuch as ſhould not be faithfull and loving to their Countrey. It is written of one called *Cacanus* King in *Bajerland* in *Germany*, that he invaded a Countrey ſometime called *Carnia*, now called *Friuly* in *Italy*, and other places belonging to the Venecians, with a great power: and at the firſt meeting of him and the enemies, he overcame and killed one *Giſulfus* a Lombard, Duke of that Countrey, After that he beſieged a City, wherein *Romilda* the Dukes wife was.

She deſiring to ſee this King, what manner of man he was, needed not to have his image pourtraid unto her, but looked over the Walls adviſedly upon him. When ſhe ſaw he was a goodly and faire perſon, ſhe was by and by in love with him. She wiſheth, that ſhe might feel him enter into her own hold. Meat nor drinke could do her no good, ſhe could not ſleep, ſhe ſobbeth, ſhe houleth, ſhe ſwoundeth, ſhe teareth her haire, and is more then halfe mad, for lack of her luſt.

To be ſhort, contrary to all honeſty, and womanly ſhamefaſtneſſe, ſhe wooeth him to be her husband: and having no regard of the love that every honeſt creature ought to beare to his Countrey, ſhe promiſeth to give him, City, Countrey, jewels, goods, and whatſoever ſhe could poll of her ſubjects, and make for him, ſo that he would marry her. The King lacking no wit (or at leaſt wanting no witty counſell) and knowing what perill might chance unto him, if he ſhould ſeek to win it by force, taketh the offer.

And according to his promiſe he married her, and one night tooke paines to ſhake up her lecherous rotten ribs. In the next morning he leaveth his Chamber, and her Gates open free to every man: and (as ſome, God give them grace to repent in time, did to the wicked woman of *Feverſham* in *Kent*, that not long ſince killed her husband) he gave every man liberty that would, to offer his devotion into her corporeſſe.

So at length, when he thought her tired, and her unſatiable luſt ſomwhat ſtanched (for by like it would never have been fully glutted) he cauſed her to be thruſt on a ſtake naked, that all men might ſee thoſe ugly parts, which to ſatisfie, ſhe was content to betray her naturall Countrey: and that it ſhould be an example to all others, to take heed to do the like, he cauſeth the whole City to be clean overthrown.

This may ye ſee, that Kings ſpare neither male nor female, great nor ſmall, that for any reſpect betray their owne naturall Countrey: becauſe they know, thoſe can never be faithfull to ſtrangers, that be falſe to their Parent, their Countrey. And would to God they were as earneſtly ſet to abſtaine from doing evill, as in theſe examples they have been ready to do juſtice.

But what ſhall we need to bring forth examples of practiſers, of ſtrange and far Countries, when every man may finde plenty in his own? To what purpoſe ſhall it be, to alleadge thoſe of a great many years paſt, when there be plenty every day freſh to be found? Onely to let men ſee by compariſon of the old with the new, and the new with the old, the preſent with the paſt, and the paſt with the preſent, that the Divell hath alwayes been ſuch, and ſhall be the Devill: and ſuch ſetches as he hath uſed, ſuch he doth and will uſe. And that his diſciples, as they never forget the principles of their ſcience, ſo have they at length their maſters reward, worthy their deſerts.

When *Wriothſley*, *Arundell* and *Southwell*, conſpired with the ambitious and ſubtle *Alcibiades* of *England*, the Earle of *Warwick* (afterward Duke of *Northumberland*) to pull the good Duke of *Somerſet*, K. *Edwards* Vncle, and Protector out of his authority, and by forging a great many of falſe letters and lies, to make the Protector hated, brought to paſſe *Warwicks* purpoſe: who then for a while, but they three? *Wriothſley* that before was baniſhed the Court, is lodged with his wife and ſon next to the King. Every man repaireth to *Wriothſley*, honoureth *Wriothſley*, ſaith unto *Wriothſley* (as the Aſſirians did to *Haman*) and all things be done by his advice: and who but *Wriothſley*? *Arundell* is promiſed to be next to the King, Groom of his Stool, or Controuler of his Hoſe at the leaſt. *Southwell* (for his wkisking and double diligence) muſt be a great Counſellor in any wiſe. But what was the end? The Earl as crafty as the beſt (ſeeing that his deſire ſhould not take place, if theſe men might have that they hoped for) ſo handleth the matter, that *Wriothſley* is faine in the night to get him out of the Court to his own houſe: whereupon narrow examination, fearing leſt he ſhould come to ſome open ſhamefull end, he either poiſoned himſelfe, or pined away for thought.

Southwell is committed to the Fleet, where being examined he confeſſed enough to be hanged for, and had gone very neare it, had not his examiners upon hope of his amendment, breaking out of his eye,

but

but not out of his heart, obtained the Earles favour. And at the Earles ſuite, *Arundel* hath his head with the Axe, divided from his ſhouldets.

And now at length was P. the Maſter of practiſes handled, that will have one part in every Pagent, if hee may by praying or paying put in his foot: But before I proceed to ſpeake of this Maſter of practiſes, it ſhall not be amiſſe that I tell you ſomewhat of his Maſter the Doctor of practiſes. For albeit this Doctor be now (but too late) throughly knowne, yet it ſhall be requiſite, that our poſteritie know what hee was, and by his diſcription ſee, how nature had ſhaped the outward parts, to declare what was within. This Doctor had a ſwart colour, or hanging looke frowning browes, eyes an inch within the head, a noſe hooked like a Buſſard, wide noſtrils like a Horſe, ever ſnuffing into the wind, a ſparrow mouth, great paws like the divell, tallonts on his feet like a Gripe, two inches longer then the naturall toes, and ſo tied to with ſinewes, that he could not abide to be touched, nor ſcarce ſuffer them to touch the ſtones.

And nature having thus ſhaped the forme of an outward monſter, it gave him a vengeable wit, which at *Cambridge*, by labour and diligence he had made a great deale worſe, and brought up many in that faculty: *Wriothſley*, *Germaine*, *Gardiner*, (whom he cauſed ſpeedily to be hanged, leſt hee ſhould have too much diſcloſed his Maſters art) and among many other, this Maſter or Proctor of practiſes, whom wee are now entred to ſpeake of.

This Doctor to give ſome ſignification of his nature and cunning to come aloft, that hee might doe the more miſchiefe, betrayeth his Maſter, Cardinall *Wolſey*: and more then any other, laboureth the divorce between King *Henry* & the Dowager. And by and by he earneſtly ſought to have rid in the Kings boots: worſe could not content him. But when hee ſaw that would not be, and conſidered it better to have ſtore, then one only paire (for ſo perchance hee might have found them ſometimes not all cleane when hee ſhould have uſed them, and alſo it ſhould be a let to bring to paſſe that he purpoſed) he changeth his purpoſe; and becauſe none ſhould remember his practiſes before, nor ſuſpect the reſt to come, he ſhaveth his crowne as broad as a ſawcer, and decketh himſelfe with a white ſmocke, like a Porter of the *Stilyard*. But what needeth ſuch circumlocution, when every body knoweth this Doctor of practiſes was called, D. *Steph. Gardiner*? After this, his luck was to be committed to the *Tower*, when *Tiburne* had been a place more worthy his deſerts. His ſcholler, the Maſter or Proctor of practiſes, remembring how much he had proſpered by the means of the Doctor, and bending his diſpoſition to make thankfull requitall of part of his received benefits, putteth the Doctor in memory of an old leſſon hee had taught him: that is, to give backe two foot with the *Ram*, that he might win the third. But whether this D. *Gardiner* was offended with his ſcholler

ſcholler the protector, for his over-ranck practiſing, or how it hapened, I cannot tell, I am ſure that in this one, hee anſwered honeſtly: let my ſcholler goe on as he hath begun (ſaith hee) for *Gardiner* cannot play the Knave ſo. Words of *Gardiner*: but he was not unskilfd (I ſay) in the art of practiſes. No indeed, he was excellent in that feat, as it well appeared: For when he had wrought and made ſure the great marriage, to avoid the hatred of the people, hee made his ſcholler to father it, and to have the outward thanks; and no marvell of his cunning, for hee was his Maſter, and had ſtudied longer the art then the Projector, and had a better wit, and ſpent yeerely the halfe of his Biſhopricke in bribing, or elſe hee had loſt his head long before: for his treaſons were not altogether unknowne, albeit they were covered and hid.

But what doth this Maſter or Proctor of practiſes? Doth he not diſſemble with the Earle of *Warwicke*, ſerveth his turne in all that his wits would ſerve? But what at length becommeth of our practiſing P.? He is committed to ward, his Garter with ſhame pulled from his legge, his Robe from his backe, his Coat Armour pulled downe, ſpurned out of *Windſor* Church, trod under foot, and hee himſelfe at length with great favour obtaineth, that hee might redeeme the reſt of his corporall paines with open confeſsion at the Barre in the Starre-chamber on his knees, of his bribery, extortion, diſsimulation, ambition, robbing of the King, and ſuch like vertues, whereby he became Noble.

If wee minded in this place to diſplay the packing and practiſing of the Nobilitie and Counſell of *England*, in the ſickneſſe, and at the death of King *Edward* the fourth, for the pretenſed placing of the Lady *Lane* in the regall ſeat, and their ſudden ſlipping the coller, and deceiving of one another: it were matter enough to teach men, how little confidence and truſt ought to be given, either to the ſmooth countenances faire words, confident promiſes, bloody oathes, or ſwearing upon the holy Euangeliſts, either yer in the letters and hand-writings of the Princes and Potentates of the world. They that were ſworne chiefe of counſell with the Lady *Lane*, and cauſed the Queen to be proclaimed a baſtard through all *Enland* and *Ireland*: and they that were the foreſt forcers of men (yea, under the threatened paines of Treaſon) to ſweare and ſubſcribe unto their doings, bewrayed the matter themſelves under hand by their wives, and other ſecret ſhifts, and afterward became Counſellours (I will not ſay procurers) of the innocent Lady *Lanes* death: and at this preſent are in the higheſt authority in the Queenes Houſe, and the chiefeſt officers and doers in the Common-wealth.

And ſome of them that wrote moſt earneſtly to a certaine ancient Lord of the Realme (among many other, in the favour of the Lady *Lane*, be baſtarding and railing upon the Queene, were not aſhamed within few dayes after (when the ſame Lord was locked up in the Tower, for his conſtant, although conſtrained obedience to the common order of the

the Counſell) to be his moſt ſtrange and rough examiners on the contrary part, as though they themſelves had never halted in the matter.

But I know theſe practiſers anſwer: that if they had not uſed that practice, they ſhould not only have ſtood in hazard themſelves, but alſo failed of their priuie purpoſe. Well, In the meane time it is enough to know, that a man may not truſt nor believe them, neither by their words, oathes, or hand-writings, further then hee ſeeth and heareth them, and ſcarcely ſo farre.

And, I pray you, hath not the Realme good cauſe to thanke and truſt the *Potentates*, *Prelates* and *Parliament* men, for baniſhing the ſacred Teſtament and Goſpell of God with the ſincere adminiſtration of his holy Sacraments, and for bringing the diveliſh power of the *Romiſh Antichriſt* into *England* againe, with his miſerable *Maſſe*, and all *Popiſh* ſlavery? By the which they have not onely broken their oath and loyalty to God, and to the Imperiall Crowne of *England*, pulling eternall condemnation upon themſelves, and provoking the heavie hand of Gods wrath and plague upon their ſeed, and upon the whole Realme, in compelling the people to ſinne, by falling from the true ſervice of the living God, into moſt wicked ſuperſtition and Idolatry (alas therefore) but alſo have beene, and are guilty of the innocent blood of ſundry excellent and moſt godly learned men, and of many other true Chriſtian naturall *Engliſh-men* and women.

Theſe practices need no *Painter*, the memory and ſight thereof is not onely evident in mens eyes (to their hearts ſorrow) but alſo raw in their ſtomacks, and not eaſie to be digeſted. God be merciſull unto miſerable *England*.

But lo, whileſt I am thus occupied; a new policie, a new, a new, a new wot yee that? *Paget* and *Maſon*, albeit they have not one father and mother, yet be they ſworne brethren: and albeit they be of ſundry Univerſities, yet be they both of one ſtudy. Whatſoever *Maſon* worketh, *Paget* utterreth; that the one inventeth, the other practiſeth. By *Maſons* working, and *Pagets* deviſing, Sir *Peter Carow* went into *Flanders*, *Maſon* pledging for his ſafeguard King *Philips* fidelity, and his owne honeſty. Afterward he and Sir *John Cheke* being inticed both to come to *Bruſſels* to ſee the Queenes Embaſſadours, and having brought *Paget* on his way toward *England*, be in their returne taken by the *Provoſt Marſhall*, ſpoyled of their Horſes, and clapped into a Cart, their legges, armes and bodies tyed with halters to the body of the Cart, and ſo carried to the Sea ſide, and from thence into the Tower of *London*. And before *Paget* came to *Calice*, Sir *Peters* man comming out of *England*, meeteth him, and asketh for his Maſter. *Paget* ſmileth, and ſaith nothing, but his Maſter was in health.

But how commeth this to paſſe? Marke well: The Queene thought *Paget* a meet man for her in all things, ſeeing that without cauſe ſhee

ſuſpected his Religion: and at his comming over, ſhe (like a woman) uttereth to him what ſhee thought of him, and promiſeth, if ſhee may perceive his heart and mouth to agree together, ſhee would ſet him aloft. He aſſureth her, that whatſoever ſhe ſhould will him, ſhould be done, yea, he would doe more then ſhe ſhould require him.

Comming over, he bruted (that he liked not the State in *England*: for he is one of them that hangeth now on prophecies (but on a wrong thing) and therefore would be out of the way in the heat of the mad Moneth of *May*, and pretendeth to come to the baines to *Aeon*. But indeed his intent was to ſee, if he could practice with ſome of the Duke of *Cleves* men, to betray the poore Dutcheſſe of *Suffolke*, and ſome of the *Engliſh* Congregation at *Weſel*, that hee (to performe his promiſe) might preſent them to the Queene. But when he ſaw his purpoſe failed (God having better provided for his Dutcheſſe, to keepe her from Traytours hands) he commeth not to the baines, he needed them not at that time. But then hee cauſed *Carow* and *Cheke* (whom *Maſon* had prepared ready to ſerve his turne) to be taken and carried away as before yee have heard. And at his returne, had great thanks, and the Queenes favour increaſed toward him. But his juſt reward yet is not come. let him not looke to ſpeed any better then *Heracleo*, if he continue *Iudas* ſtill. I would wiſh, he would in time become a *Peter*, I truſt hee is not ſo farre part, but he may be prayed for. He is my good Lord, and *Maſon* once my great friend, and neere neighbour. I wiſh them both well. Thus yee ſee the finall ſucceſſe and reward of Traytors; wherefore it is to be wondered, that ſuch practiſers which worke ſo much miſchiefe for others, cannot take heed of the evill that is towards themſelves. But Gods Word muſt be verified of the wicked; *Behold, the wicked travelleth with miſchiefe* (ſaith the worthy Prophet and King, *David*, a man of great experience) *He hath conceived unhappineſſe, and brought forth a lie; hee hath graven and digged up a pit, but he ſhall fall himſelfe into the pit that hee hath made: For the miſchiefe that he mindeth to others, ſhall come on his owne head, and his wickednesſe ſhall fall on his owne pate.*

But for as much as all theſe fetches and practices be onely made and laid to deceive thoſe that be honeſt, faithfull, true, and naturall to their Countrey: it is requiſite to treate how they may be avoyded. Deceit would not be knocked out with deceit, if it might ſo be, but honeſt men ſhould alwaies, and at all times, deale plainly and honeſtly; And therefore, the honeſteſt mean before things be done, is to be wiſe and circumſpect; and to foreſee the end, what miſchiefe may follow, before they ſay ſuddenly, raſhly, and unadviſedly conſent to any thing. To uſe ſuch honeſt wiſdome and fore-ſight, is permitted both by Gods Word and nature. Yea, Gods Word and nature command honeſt men to uſe it: For thoſe things that can but once be done, and whereon ſo great weight hangeth, ought to be well done. Therefore men

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ought not to give credit to faire words, large promiſes, and great oathes (for theſe are the inſtruments to deceive the honeſt and well-meaning) but the fairer the words be, the larger the promiſes, and the greater the oathes, the more to ſuſpect. For godly and honeſt things may be well enough done without painted and ſmooth words, faire promiſes and oathes. There ought to be ſuch equalitie in doing of things, that ſuch deceits need not. Onely ſubtilty and craft deviſed long writings, great promiſes, and many ſolemne ceremonies. When the great marriage was treated in the Privie Councell, and ſo great promiſes made, the old Duke of *Norfolke* ſaid, they were golden words, but how ſhall they be performed, ſaid hee? Afterward when it was propounded to the Lords in *Parliament* to be ratified, the Lord *Windſor* in like manner asked who ſhould be ſurety for the performance thereof, and who ſhould ſue the forfeit? Neither of them lacked wiſedome and foreſight, to ſee that under painted paper, muth miſchiefe was hid. Long experience had taught it the Duke, being long trained in *Princes* practiſes; and nature ſuffered not the other Lord to be utterly void of it. But both of them lacked that courage, magnanimitie and fortitude that ought to be in Noblemen. But it might be, that they had it, but durſt not utter it, partly for that the one was in hope to recover that hee had a time lacked; and the other for feare to loſe that hee had; but chiefly (as it may be gathered) becauſe they ſaw their *Peeres* mouthes ſtopped But let them be ſure, all will not ſerve, if practiſers parts may take place. For ſuch things will be altogether overthrowne, or not meddled with; for at length the leaſt let will be called to memory, they may be ſure. And becauſe publique matters of a Realme, that concerne all and every mans life, wife, children lands, goods, and whatſoever cannot be treated upon by all men, but all muſt put their truſt in a few; men ought to be wiſe and circumſpect whom they truſt. For there be too many that paſſe not what become of their neighbours, ſo they may proſper themſelves; what become of the whole Realme, ſo their owne families may ſtand ſtill. He that maketh ſute to be a Deputy for a multitude, ſeemeth to ſue for his owne vain-glory or profit. Thoſe that ſend letters, not to chuſe this man but to chuſe ſuch a man; have in their heads more then the univerſall wealth of all. Hee that bringeth letters to be preferred, meaneth not the benefit of them that he would ſerve. Hee that giveth money, and maketh great feaſts, thinketh ſome other fetch, then the ſervice of his neighbours. Hee that refuſeth or releaſeth his ordinary wages, looketh for ſome greater extraordinary reward. He that is alwayes, or oft at *Princes* platters, or in practiſers palaces, cannot long continue the peoples true proctour. And therefore in *Venice* (as they write) none of the Senate and officers, upon paine of his head, dare talke privately with another, nor take rewards or fees of any forraigne

Prince. For they are ſo jealous of the whole State, becauſe they haue beene ſo often deceiued by practiſers in their owne companies. Which leſſon all wiſe men and honeſt men ſhould learne, and by all meanes ſuſpect Princes promiſes, and withſtand practiſers doings, and not believe one word that they ſay, be it never ſo gemle: not yet their deeds, whatſoeuer ſhine or pretence of loue they declare. Such a Realme as *England* is, is well gotten howſoeuer it is gotten. But thou that art a true *Engliſhman*, ſeeing the fetches and falſhood of theſe named, and ſuch other as they be, looke in time to thy ſelfe, and to the State of thy naturall Countrey, and truſt not vnto them, though they uſe neuer ſo much fleering, though they ſpeake neuer ſo faire, and though they giue thee their hand-writing. Be thou *Prometheus*, and not *Epimetheus*. Remember that our Countrey-man *Adam Afterwit* hath a great while beene the *Lord forewits* foole. Be taught therefore in time, before thou be taken. Say not too late: Had-I-wiſt. Thou haſt ſufficient warning, God giue thee grace to conſider it, and uſe it.

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Emperour, King, Major, Sheriff, Conſtable, Houſeholder, or never ſo low: and ſome would have it to be interpreted only of Kings and chiefeſt Officers. But it is here to be taken for the miniſtery and authority, that all officers of juſtice do execute: and ſo it may appeare by Chriſts owne words, where he ſaith: *The Kings of the Nations rule over them, and thoſe that exerciſe authority or power, be called gracious benefactours, or wel doers.* For as all men and women that ſeem to live together in the holy ordinance of Matrimony, be not man and wife, for it may be, that the man hath another wife living or the wife another huſband, or that they came not together for the love of God onely, and to avoid ſin, but for ſenſuality, and to get riches, and ſo the ordinance it ſelfe is onething, and the perſons, that is the man and woman another: even ſo is the politicke power or authority, being the ordinance and good gift of God, one thing, and the perſon that executeth the ſame (be he King or Emperour) another thing. The ordinance being godly, the man may be evill, and not of God, nor come thereto by God, as the Prophet *Oſee* ſaith: *They have made them a King, & not through me, a Prince, & not through my counſel & will.*

Neither is that power and authority which Kings, Princes and other miniſters of juſtice exerciſe, only called a power: but alſo the authority that parents have over their children, and Maſters over their ſervants, is alſo called a power: and neither be the parents nor Maſters the power it ſelf but they be miniſters and executours of the power, being given unto them by God: which alſo S. *Paul* in another place plainly ſheweth, ſaying to *Titus*: *Warne them to be ſubject to the Principalities and powers.* Which ſome interpret, *Princes* and powers, to make a diſtinction between the Miniſter and the miniſtery. And it followeth: *to obey the officers* ſo that alwaies the difference may be perceived. So then, if by this word (*Soul*) is meant every perſon ſpirituall and temporall, man and woman: and by this word (*Power*) the authority that Kings and Princes execute, then cannot Kings and Princes but be conteined under this generall word (*Soul*) as well as others. And they being but executors of Gods Laws, and mens juſt ordinances, but alſo not exempted from them, but be bound to be ſubject and obedient unto them. For good and juſt laws of man be Gods power and ordinances, and they are but Miniſters of the laws, and not the laws it ſelfe. And if they were exempt from the laws, and ſo it were lawfull for them to do what them lufteth, their authority being of God, it might be ſaid, that God allowed their tyranny robery of their ſubjects killing them without law, and ſo God the author of evill: which were a great blaſphemy. *Iuſtinian* the Emperour well conſiderd when he made this ſaying to be put into the body of the Laws. It is a worthy ſaying (ſaith he) for the Majeſty of him that is in authority, to confeſſe that the Prince is ſubject to the laws, the authority of the Prince doth ſo much depend on the authority of the laws. And certainly it is more honour then the honour of the Empire, to

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ſubmit the Principality unto the laws. For indeed laws be made, that the wilful ſelf-will of men ſhould not rule, but that they ſhould have a line to lead them, as they might not go out of the way of juſtice: and that (if any would ſay they did them wrong) they might aleage the law for their warrant and authority. It is alſo a principle of all laws grounded on the law of nature, that every man ſhould ute himſelf and be obedient to that law that he wil others be bound unto. For otherwiſe he taketh away that equality (for there is no difference between the head and foot, concerning the uſe and benefit of the laws) wherby Commonwealths be maintained and kept up. What equality (I beſeech you) ſhould there be, wher the Subject ſhould do to his Ruler all the Ruler would: and the Ruler to the ſubject, that the Ruler luſteth? The good Emperour *Trajanus* (whom for his juſt behaviour the Senate of *Rome* took to be a god) being in poſſeſſion of his office, and minding to ſhew, that he was not ordained to be a tyrant, but to ſee the people well governed, and that albeit he was the Miniſter of the laws, yet was he ſubject to the laws, took a ſword, and gave it to the Captain of the Horſemen, and ſaid: *Take this ſword, uſe it for me againſt mine enemies in juſt cauſes: and if I my ſelfe do not juſtly uſe it, then uſe it againſt me.* *Zaleucus* the ruler and maker of laws to the *Locrai*, when he made this law, that an advouterer ſhould be puniſhed with the loſſe of both his eyes, and his ſon had offended the ſame, albeit the people made great interceſſion that his pains might be pardoned him, he would not conſent unto it, but pulled out one of his ſons eyes, to fulfill and keep the law, he ſuffred one of his one eyes alſo to be pulled out.

But thou wilt ſay: What have we to do with *Ethnicks*? why ſhould we be ordered by *Ethnicks* doings? I anſwer, that when *Ethnicks* do by nature, that thou art bound alſo to do not onely by nature, but by the laws of God and man, ſuch *Ethnicks* ſhall riſe in the univerſall judgement, to accuſe thee, and work thy condemnation. The Biſhop of *Romes* laws (which albeit he uſe not in himſelf, yet will he have them practiſed in others) ſay thus: *It is requiſite and juſt, that a Prince obey his own laws. For then may he look that others ſhall keep his laws, when he himſelfe hath them in honour. Juſtice will, that Princes be obedient and bound to their own laws, and that they cannot in their own doings condemne thoſe laws which they preſcribe unto others. The authority of their ſaying is juſt and indifferent, if that they ſuffer not themſelves to do that they prohibite unto their people.* This ſaith the Biſhop of *Romes* law. And upon this principle after, in the great generall Counſell of *Lateran*, which Pope *Innocent* the third held, it may ſeem, it was ordained and decreed (as they ſay) that when Kings and Princes that acknowledge no Superiour, ſhould fall out among themſelves, or ſhould miſuſe their power and authority over their ſubjects, that then the matter ſhould be heard and corrected by the Biſhop of *Rome*.

But here it may be aſked, who did this juſtice on Kings and Princes before that time, ſith it was but then committed to the Biſhop of *Rome*?

To that at this time we ſhall not need to anſwer, for that we do not ſeek perfectly to know who ſhould be judge, but onely to declare and prove, that Kings & Princes ought, both by Gods law, the law of nature, mans law, and good reaſon, to be obedient and ſubject to the poſitive laws of their Countrey, and may not breake them, and that they be not exempt from them, nor may diſpence with them, unleſſe the makers of the laws give them expreſſe authority ſo to do.

Who ſhall be the Kings Judges hereafter thou ſhalt heare.

CHAP. IV.

In what things, and how far ſubjects are bound to obey their Princes and Governours.

AS the body of man is knit and kept together in due proportion by the ſinews, ſo is every Common-wealth kept & maintained in good order by obedience. But as if the ſinews be too much racked and ſtretched out, or too much ſhrinked together, it breedeth wonderfull paines and deformity in mans body: ſo if obedience be too much or too little in a Common-wealth, it cauſeth much evill and diſorder. For too much maketh the Governors to forget their vocation, and to uſurp upon their ſubjects: too little breedeth a licentious liberty, and maketh the people to forget their duty. And ſo both waies the Common-wealth groweth out of order, and at length commeth to havock and utter deſtruction.

Some there be that will have too little obedience, as the Anabaptiſts: For they becauſe they heare of a Chriſtian liberty, would have all politike power taken away: and ſo indeed no obedience.

Others (as the Engliſh Papiſts) rack and ſtretch out obedience too much, and will needs have civill power obeyed in all things, and that whatſoever it commandeth, without reſpect it ought and muſt be done. But both of them be in great errors. For the Anabaptiſts miſtake Chriſtian liberty, thinking that men may live without ſin, and forget the fall of man, wherby he was brought into ſuch miſery, that he is no more able to rule himſelfe, then one Beaſt is able to rule another: and that therefore God ordained civill power (his miniſter) to rule him, and to call him backe, whenſoever he ſhould paſſe the limits of his duty, and would that an obedience ſhould be given unto him.

And the Papiſts neither conſider the degrees of powers, not over what things civill power hath authority, nor yet how far Subjects ought to obey their Governours. And this they do not for lack of knowledge, but of a ſpirituall malice, becauſe it maketh againſt their purpoſe, that the truth ſhould be diſcloſed.

If any Chriſtian Prince ſhould go about to redreſſe the abuſes of the Sacraments (brought in and deviſed by the Papiſts to maintaine their Kingdom) to correct their abominable life, their whoredome, buggery, drun-

drunkenneſſe, pride, and ſuch like vices; then is he another *Ozias*, another *Oſa*, an Heretique, a Schiſmatique, curſed from top to toe, with *Booke*, *Bell*, and *Candle*, as blacke as a pot ſide: no obedience of the Subjects ought to be given to him. But if hee be contented to winke at their abominations, to run with them, to diſhonour God, to commit Idolatry, to kill the true Miniſters and Confeſſors of Chriſt, to deſtroy the poore Innocents which abhorre the *Papiſts* wicked vices, and be deſirous that Gods Kingdom ſhould be promoted, that is, be another *Ezechias*, a *Ioſias*, a Catholique *Prince*, a deare Sonne of the Church, the Protector of the Church, the Defendor of the Faith, the Foſterour of the Church, a Confeſſor while hee liveth, after his death a Saint (yea, a Saint Divell) Canonized with *Ora pro nobis*: when *Beelzebub* daunceth at his Dirge.

Such a one (ſay they) muſt be obeyed in all things, none may ſpeake againſt his proceedings, for he that reſiſteth the Ordinance of God, and he that reſiſteth, purchaſeth to himſelfe damnation: as though to leave evill undon, and to doe good, were to reſiſt the power. And here alſo they wring this ſaying of Saint *Peter* (*Servants obey your Maſters, although they be froward and Churliſh*) to free Subjects under a King: as if bondmen and free-men were all one, and Kings and bond-mens Lords had like authority. So with violent wringing, and falſe applying of Gods health-giving Word, *Caiphas* and *Herod* rid cheeke by cheek, and walk'd arme in arme, with both the ſwords and the Croſſe before them. Friend to the one, friend to both; and he that is an Heretique with *Caiphas*, muſt be a traytor to *Herod*.

Thus they goe about to bleare mens eyes, to confirme and increaſe their divelliſh kingdome. But Popiſh *Prelates* practiſes are no warrant to diſcharge a Chriſtian mans conſcience. Hemuſt ſeek what God will have him doe, and not what the ſubtilty and violence of wicked men will force him to do. He may not rob *Peter* to cloath *Paul*, not take from God his due to give it unto civill power; neither may hee make confuſion of the powers, but yeeld unto every one that is his due, nor yet obeying the inferiours commandement, leave the Commandement of the Higheſt undone. *Yeeld unto Ceſar, thoſe things that be Ceſars* (ſaith Chriſt) *and unto God, thoſe things that be Gods*. Civill power is a power and Ordinance of God, appointed to certaine things, but no generall Miniſter over all things. God hath not given it power over the one, and the beſt part of man, that is, the ſoule and conſcience of man, but onely over the other, and the worſt part of man, that is, the body, and thoſe things that belong unto this temporall life of man.

And yet over that part with the appurtenances, hath he not onely not given man the whole power, and ſtripped himſelfe quite of all the authority, but alſo he hath reſerved to himſelfe the power thereof. For we reade, that when civill power (his *Miniſter*) hath been negligent in doing his duty, or winked at the evill life of the people, God hath not holden his

his hand, but hath whipped and plagued ſuch people, as hee did the *Sodomites*, *Gomorians*, and divers times the *Iewes*.

And in our dayes his hand is not ſhortned, but he hath, and daily doth plague Blaſphemers, Whoremongers, Drunkards, Murtherers, Thieves, Traytors, Tyrants, ſuch as in mans ſight no man durſt, or at the leaſt would touch: ſome with incurable plagues of their body, ſome with loſſe of their children, ſome with loſſe of their goods, and ſome with ſhamefull deaths.

And contrariwiſe, when the worldly powers have violently, tyrannouſly, over ſharply, and wrongfully oppreſſed and condemned innocents, God (to teſtifie that hee hath alſo power of the body) hath many times in all ages mightily and miraculouſly delivered his people from the power of Tyrants: as the *Iſraelites* from *Pharaoh*, *Mordechens* from *Haman*, *Suſanna* from the lecherous Judges; *Shadrach*, *Meſach* and *Abednego*, from the burning Oven: *Daniel* from the Lions Den; *Peter* from *Herod*; and infinite other examples wee have in Scriptures and Hiſtories. And the like have not wanted in our dayes alſo, if wee will adviſedly conſider the condition and ſtate of our time; So that wee ſee God to be the Supreme power of the whole man, as well to puniſh as to deliver at his owne will.

God is the higheſt power, yea, the power of powers, from him is derived all power. All people be his ſervants, made to ſerve and glorifie him. All other powers are but his Miniſters, ſet to over-ſee that every one behave himſelfe as hee ought, toward God, and to doe thoſe things that hee is juſtly commanded to doe by God.

Whatſoever God commandeth man to doe, he ought not to conſider the matter, but ſtraight to obey the Commander: For we are ſure, what he commandeth is juſt and right; for from him that is altogether juſt and right, no injuſtice nor wrong can come.

So did *Abraham*, when contrary to that, ſeemed to be right, and juſt (yea, contrary to Gods generall Commandement) hee made himſelfe ready to kill and offer in ſacrifice his onely promiſed ſonne *Iſaac*, according to Gods ſpeciall Commandement. So did alſo the Children of *Iſrael*, contrary to the generall Commandement (*Thou ſhalt not ſteale*) rob, and ſpoile the *Egyptians*, by Gods ſpeciall Commandement. And ſo did *Phineas*, who albeit hee were no Magiſtrate, yet of a great zeale by the inward motion of Gods Spirit, thruſt his ſword thorow thoſe two whom he found committing whoredome.

But contrary, in mans commandements, men ought to conſider the matter, and not the man. For all men whatſoever, Miniſtery or Vocation they exerciſe, are but men, and ſo may erre. Wee ſee Counſels againſt Councels, Parliaments againſt Parliaments, Commandement againſt Commandement, this day one thing, to morrow another. It is not the mans warrant that can diſcharge thee, but it is the thing it ſelfe that

that muſt juſtifie thee. It is the matter that will accuſe thee, and defend thee; acquit thee, and condemne thee: when thou ſhalt come before the Throne of the Higheſt, and everlaſting power, where no temporall power will appeare for thee, to make anſwer, or to defend thee: but thou thy ſelfe muſt anſwer for thy ſelfe, and for whatſoever thou haſt donne. And therefore Chriſtian men ought well to conſider, and weigh mens commandements, before they be haſtie to doe them, to ſee if they be contrary or repugnant to Gods Commandements and Juſtice; which if they be, they are cruell and evill, and ought not to be obeyed. Wee have this ſpeciall Commandement from God the higheſt Power, oft repeated by the Holy Ghoſt. Forbeare to doe evill, and doe that is good. Saint *Paul* (the true teacher of obedience) teacheth, that civill Power and Princes be not ordained to be a terrour to thoſe that doe well but to thoſe that doe evill, and will not that men ſhould doe whatſoever the power commandeth, but ſaith, wilt thou not feare the power? *Doe that is good, and thou ſhalt have praiſe of it: for it is the Miniſter of God ordained for thy benefit, and not to thy deſtruction. But if thou doe that is evill, then feare: for it carrieth not the Sword in vaine: for it is the Miniſter of God, a revenger and executioner, to puniſh him that ſhall doe evill.* And therefore it is ordained, that evill might be taken away. Man muſt be ſubject, not onely for feare of puniſhment, but alſo for conſcience ſake. For not to obey the power, that defendeth the good and vertuous, and puniſh the evill and wicked, is deadly ſinne. And the ſelfe-ſame alſo Saint *Peter* teacheth. Wherefore the marke that all men ought to ſhoot at, is to doe good, and in no wiſe to doe evill, whoſoever commandeth it. If the Miniſters of the civill Power command thee to honour and glorifie God, as God will be honoured, to defend (with thy perſon and goods) thy Countrey againſt the enemies, to doe ſuch things as before the wealth and benefit of thy Countrey: thou art bound to doe it: for it is good, and God will have thee to doe it. And if thou doe it not, thou ſinneſt againſt God, and juſtly deſerveſt the puniſhment, not onely of the power, but of everlaſting damnation; but if the Miniſters of the civill power command thee to diſhonour God, to commit Idolatry, to kill an innocent, to fight againſt thy Countrey, to give or lend that thou haſt, to ſuch as minde the ſubverſion and deſtruction of thy Countrey, or to maintaine them in their wickeneſſe, thou oughteſt not to doe it, but to leave it undone: for it is evill, and God (the Supreme and higheſt power) will not that thou ſhouldeſt doe it. The Apoſtles in time of perſecution did not onely give us an example ſo to doe, when the worldly powers would have had them to follow their proceedings, but alſo left us a leſſon ſo to doe. God muſt be obeyed (ſay they) rather then men. And this leſſon, even from the beginning before it was written, was by the Holy Ghoſt printed in mans heart. When *Pharaoh* the tyrant com-

commanded the Midwives of the Egyptians, to kill all the male children that ſhould be borne of the Iſraelites wives: think ye, he did onely command them? No without doubt. Ye may be ſure, he commanded not onely upon threatned paines, but alſo promiſed them largely: and perchance as largely as thoſe do, that being deſirous of children, procure the Midwives to ſay, they be with child, when their belly is puffed up with the dropſie or moſſe, and having bleared the common peoples eyes with proceſſioning, *Te Deum* ſinging, and bone-fire banqueting, uſe all ceremonies and crying out, whilſt another birds egge is laid in the neſt. But theſe good Midwives fearing God (the high Power) who had commanded them, not to kill, would not obey this tyrant *Pharaohs* commandement, but left it undone.

When that jolly Queen *Iezabel* commanded, that the *Prophets* of God ſhould be deſtroyed, that none ſhould be left to ſpeake againſt her Idols, but that all men ſhould follow her proceedings: did *Abdias* the chief officer to the King her husband ſay, *your Grace doth very well to rid the world of them, for thoſe that worſhip the true living God, cannot be but Traytors to my Soveraign Lord and Maſter the King your Husband, and to your Grace*: *and it is theſe heretickes, that bewitch and conjure you, that your Grace cannot be delivered of your Child, nor ſleepe quietly in your Bed: Let me alone; I will finde the meanes to diſpatch them all, onely have your Grace a good opinion of me, and thinke I am your owne?* No, *Abdias* (a man fearing God, and knowing this commandement to be a wicked womans will) did clean contrary to her commandement, and hid and preſerved an hundred of the Prophets under the earth in Caves. When the wicked King *Saul* commanded his own houſhold waiters, and familiar Servants, to kill the Prieſt *Abimelech* and his children, for hatred to *David*: did thoſe his own neareſt waiting ſervants flatter him forward, and ſay: your Majeſty ſhall never be in ſafety and quiet ſo long as this traytour and his prating children (that are alwaies in their Sermons and Books, medling of the Kings matters) be ſuffered to live? we will be your true obedient ſervants, we will beleeve as the King beleeveth, we will do as the King biddeth us, according to our moſt bounden duty of Allegeance, wee ſhall ſoon eaſe your Highneſſe of this grief: other of your Graces Chaplains be more meet for that roome, then this hypocrite traytour? No, they uſed no ſuch Court cruelty, but conſidering God to be the ſupreame power, and ſeeing *Abimelech* (by his anſwers) and his houſhold to be guiltleſſe of ſuch matter in forme and intent, as (by *Doeges* accuſation) *Saul* charged him withall, they refuſed to kill any of them, or once to lay violent hands upon them, but plainly and utterly (being yet the Kings true ſervants and ſubjects) denyed to obey the Kings unlawfull commandement. And when the ſame hypocrit *Saul* commanded his ſervants or Souldiers to kill noble *Ionathans* his ſon,

ſon, who for neceſſity had taken a little honey to recover his ſtrength contrary to the King his fathers commandement: did they ſay, let us kill him as we be willed, ſo ſhall ſome of us be made the Kings lievtenant, we ſhall be an inch nearer to the ſucceſſion, we ſhall have his lands poſſeſſion, goods, and offices parted among us: let us not ſtick to do it. When he is diſpatched out of the world, he can make no revenge, for dead men do no harme. No, no, clean contrary. They knew that innocent *Abels* blood did cry to the Lord, *Vengeance, vengeance, vengeance.* And that albeit *Cain* had a mark, that no man might lawfully kill him in this life, yet hangeth he now (as good Writers ſay) in chains in Hell. And therefore they would not obey the wicked & cruell tyrants commandement, but knowing that God will not have innocents bloud ſhed, but innocents againſt tyrants defended, they took upon them the defence of the good ſon, againſt the tyrannicall hypocrite, and unnaturall Father. *Julian* the Emperour, albeit he was an Apoſtata from Chriſt, and a great perſecutor of Chriſts Church, yet had he under him Souldiers that profeſſed Chriſt. When he commanded them to ſet forward to fight for the defence of the Common-wealth, they obeyed him, and did it willingly: but did they before they were commanded, ſeek for the Chriſtians, and bring them to the one and twenty Commiſſioners, or to the Biſhops Colehouſe? or when he willed and commanded them to deſtroy ſuch as would not deny Chriſt, and follow his proceedings, worſhipping Idols, did they bring them to the fire, and ſtand about, that they ſhould not ſpeak, and to ſee that none ſhould come near them, to comfort and ſtrengthen them in their faith? Or when they ſpake, did they cleave their heads in pieces with their Holberds, or ſtop their mouths with their bills? No, they confeſſed, that in that the Emperour of Heaven, the Almighty God (and not the Emperour of the earth, a wicked man, and a rebell againſt God) was their Emperour and Captain: and therein they would not obey *Julian*, nor do that he commanded in that behalf. And this anſwer both St. *Ambroſe* and St. *Auguſtine*, yea and the Papiſts (although they themſelves do not ſo) propound and ſet forth for a Chriſtian doctrine, and a Catholike example, how Chriſtians and good ſubjects ſhould behave themſelves toward wicked Princes, and their wicked commandements: that is, in no wiſe to obey them, but to leave them undone. And as men ought not to obey their ſuperiours, that ſhall command them to do any thing againſt Gods word, or the laws of nature: ſo may they not do that they ſhall command them contrary to civill juſtice, or to the hurt of the whole State. Neither will good Princes attempt or go about any ſuch thing: for it is the next way to bring them out of their ſeats, and to make them of Kings no Kings. How can that head live and continue, where the body is conſumed and diſſolved? And how can that body be luſty, where the ſinews (the laws) are broken, and juſtice (the marrow that ſhould nouriſh it) utterly waſted and decayed?

Antiochus the third King of *Syria* wrote thus to all the Cities of his Dominion, that if he did command any thing that ſhould be contrary to the lawes, they ſhould not paſſe thereon, but that rather they ſhould thinke, it was ſtolne or forged without his knowledge, conſidering that the Prince or Governour is nothing elſe but the Miniſter of the Lawes. And this ſame ſaying of this moſt noble King ſeemed to be ſo juſt and reaſonable, that it is taken for a common principle, how Subjects ſhould know, when they ſhould do that they be commanded, and when they ought not.

Likewiſe a Biſhop of *Rome* called *Alexander* the third, wrote to an Archbiſhop, to do a thing which ſeemed to the Archbiſhop to be unreaſonable, and contrary to the laws; the Pope perceiving that the Biſhop was offended with his writing, and would not do that he required: deſired him not to be offended but that if there were cauſe, why he thought he ſhould not do that he required, he would advertiſe him, and he therewith would be ſatisfied.

This is a Popes ſaying: which who is ſo hardy to deny to be of leſſe authority then a law? yea no fellow, but above Gods Word? Whereupon this is a generall rule, that the Pope is not to be obeyed, but in lawfull and honeſt things. And ſo by good argument from the more to the leſſe, that Princes (being but footſtools and ſtirrop holders to Popes) commanding their ſubjects that is not godly not juſt, not lawfull or hurtfull to their Countrey, ought not to be obeyed, but withſtood. For the ſubjects ought not (againſt nature) to further their own deſtruction but to ſeek their own ſalvation: not to maintain evill, but to ſuppreſſe evill: for not only the doers, but alſo the conſenters to evill, ſhall be puniſhed, by both Gods and mans laws. And men ought to have more reſpect to their Countrey then to their Prince: to the Common-wealth, then to any one perſon. For the Countrey and Common-wealth is a degree above the King. Next unto God, men ought to love their Countrey, and the whole Common-wealth, before any member of it: as Kings and Princes (be they never ſo great) are but members: and Common-wealths may ſtand well enough and flouriſh, albeit there be no Kings, but contrariwiſe without a Common-wealth there can be no King. Common-wealths and Realms may live, when the head is cut off, and may put on a new head, that is, make them a new Governour, when they ſee their old head ſeek too much his own will, and not the wealth of the whole body, for the which he was onely ordained. And by that juſtice and law, that lately hath been executed in *England* (if it may be called juſtice and law) it ſhould appear, that the miniſters of civill power do ſometimes command that, that the ſubjects ought not to do.

When the innocent Lady *Iane* contrary to her will, yea by force, with tears dropping down her cheeks, ſuffred her ſelf to be called

Queen

Queene of *England*: yet yee ſee, becauſe ſhee conſented to that which was not by civill juſtice lawfull, ſhee and her husband for company ſuffered the paines of trayours, both heads buried in one pit.

When the bleſſed man of God *Thomas Cranmer*, Archbiſhop of *Canterbury*, did what hee might to reſiſt to ſubſcribe to King *Edwards* will, whereby his two ſiſters, the Ladyes *Mary* and *Elizabeth*, ſhould have beene wrongfully diſ-inherited: yet becauſe he afterward (to content the Kings minde and commandement, yet indeed, to ſave the innocent King from the obedience of moſt wicked trayterous tyrants) did ſubſcribe unto it againſt his will; was it not laid unto him by the wicked Judge *Morgan* (whom God not long after, plagued with taking away his wits that was a foole before) that hee ought not to doe any thing unlawfull, by commandement of any power? And ſo he (an innocent) picked out among a great number of very evill doers (to ſatisfie the Law) was condemned as a Traytor before hee ſuffered as a Martyr. Were not the Images and Roodlofts in *England* deſtroyed by authority of civill power? And doth not *Boner* the Arch-butcher of *London* for all that force them, that obeyed the authority (becauſe hee ſaith it was not lawfull) to make them up againe at their owne charges? But *Boner*, thou that alloweſt nothing to be well done (by whatſoever authority it be done) except it be lawfull, nor nothing to be lawfull, that is not agreeing to thy Canon Lawes: I have to ſay to thee, Stand ſtill awhile, whileſt I rub thee. Tell mee plainly, and face not out a lie, as thou art wont: ſpeake not one thing, and thinke another as thy nature is; once in thy life tell the truth, and ſhame thy Maſter the Divell. If thou were the ſonne of the earth by the fathers ſide, and of an arrant Whore by the mother, and ſo a baſtard: by what authority ſayeſt thou thy Maſſe, when thy Lawes ſuffer no baſtards to be Prieſts without diſpenſation? how commeſt thou to be a Biſhop, when thy Lawes ſay, thou maiſt be no Prieſt? How be thy judgements lawfull, when thou by thy Canons mayeſt be no judge? All men know, that thy mother, when thou was begotten, waſt an Whore.

The common voyce and fame ſaith, and the truth is, that albeit one *Boner* (a bare whip-jacke) for lucre of money, tooke upon him to be thy father, and then to marry thy mother, yet thou was Parſon *Savages* baſtard: and of that race come thy couſins *Wimſlow*, thy Arch-deacon of *London* (a meete eye for ſuch a groſſe head) and *Wimſlow* his brother, and a great many more notable.

Theſe things be ſo evident and plaine, that thou canſt not (without bluſhing) deny them: neither thou wilt (I know) deny them. For thou boaſteſt and braggeſt much, that thou commeſt of gentile blood.

But thou wilt ſay, thou haſt a Bull of diſpenſation from the Pope. I require to know, what time it was granted. Thou ſaiſt, when thou

waſt at *Rome*. It is even that I required. Thou waſt indeed at *Rome*, Protector for the Princes Dowager, the Queenes Mother, in the cauſe of divorce betweene King *Henry* the eighth and her.

When thou ſaweſt that no *Prebens*, no *Archdeaconries*, no *Biſhoprickes* were to be gotten by continuing on her part, thou betrayedſt her cauſe, and becameſt of *Councell* with the *King*. O noble *Counſellour*. O ſevere and lawfull Judge.

A meete man to ſit in condemnation of ſo many innocents: yea, more meet to ſtand on the *Pillory*, then in a Pulpit: to be tyed up in a *Beare Franckt*, then walke in a *Princes Chamber*: to weare a *Tybourne-tippet*, then a *gray amiſe*. But what if thou have no *Diſpenſation*? What a murtherer art thou of true *Engliſhmen*? What a tormentor of the people of God? How haſt thou deceived the Earles of *Oxford* and *Suſſex*, the Lord *Rich*, the Majors and Sheriffes of *London*, and many other of the Nobility, *Gentlemen* and *Commons*, forcing them to waſh their hands in innocents blood with thee? What conſciences may they have through thee? How canſt thou ſalve their wounded ſoules? But thou wilt ſay, *It maketh no matter*. The *Clergie* is faire rid of a great many of enemies. *A dead man can doe no hurt*. But be thou certaine, thou wilt be deceived. Whatſoever becommeth of thy Butcherly body, I wiſh thy ſoule to be ſaved. Repent therefore in time: become *Paul* of *Saul*.

When the Prince of *Sebech* called *Adoniſebech*, cut off the hands and feet of ſeventy Kings, and made them live by licking up the crums that fell under his Table, he thought thoſe poore maimed men could doe him no hurt: but God payed him home; for he himſelfe had his hands and feet cut off, and was forced to picke up crums under the table, as hee had forced the other Kings.

King *Abimelech* cauſed his threeſcore and ten brethren by the Fathers ſide, to be all killed, becauſe hee might raigne alone: hee thought all was cock-ſure, and ſo did they that holpe him to execute ſo horrible an Act. But what? Did they eſcape? No, God ſuffered the Divell to make diſcord betweene the King and his deare darlings: and firſt they were juſtly deſtroyed by their King, and after hee himſelfe having his head broken with a piece of a ſtone, let fall out of a weake womans hands, for ſhame willed his ſervant to kill him with a ſword, that it ſhould not be reported a woman had killed him. King *Achab* and Queen *Ieſabel* thought none ſhould revenge poore *Nabaths* death: but contrary to their expectation, by Gods juſtice, Dogs ſoſled and licked up the blood of them both. Queene *Athalia* thought her ſelfe ſure when ſhee had killed all the Kings Progenie, but God ſerved her with the like ſawce; ſhe raigned not long, but ſhe was killed. All the miſery and miſchiefe in the Realme of *Naples* came by a woman, called Queen *Ioane* (a woman of much luſt) who after ſhe had been a while married to a noble Gentle-

Gentleman, and waxed weary of his worke, cauſed him to be hanged out of an open Gallerie in the top of the houſe (becauſe no man ſhould ſee him) and not after the poore thieves manner with an halter of *Hempe*, but with a rope of *Gold*, wrought with her owne and her ſiſters, *Madam Mary Malecaſta*, their owne fingers. She triumpheth for a while, and after, beſides an unſpeakable number of privie marriages ſhe made foure by day in a little ſpace, but at length God plagued her, and ſhee was hanged in that place, where ſhe before hanged her husband.

When thoſe that conſpired the death of the two brethren, the Admirall and the Protector had brought it to paſſe, ſo as they might rob the King, and ſpoyle the Realme at their pleaſure: did they at length eſcape *Scot-free?* No, ſome of them by the juſt judgement of God were plagued, with the like puniſhment, with the ſame axe, upon the ſelfe-ſame blocke, and in the ſame place. And the reſt hereafter are not unlike without repentance (which they ſhew not) to receive their rewards, either in themſelves, or their Poſteritie. O wonderfull workes, O juſt Judgement of God that hateth thoſe that doe evill and deſtroyeth thoſe that worke miſchiefe, that abhorreth blood-thirſty people, and thoſe that have double hearts and treble tongues.

But *Boner*, I may not leave thee thus. Give mee leave (*Savage Boner*) to diſpute this matter of lawfull and not unlawfull a little more with thee. If thou and the reſt of the traytors thy companions ſhould perſwade the friendleſſe Queene of *England* (whom yee have enchanted) to give over the townes of *Calice* and *Barwicke* to a ſtrange Prince, and (contrary to her oath, not to diminiſh any part of the Rights of the *Crowne*, and liberties of the people, which Kings of *England* at their *Coronation* in times paſt made, and which ſhee alſo made to her ſubjects, when ſhe was *Crowned*, before ſhee was a perfect Queene) ſhe followed your *Counſell* and ſome noble *Perſonage* ſent thither to deliver the keyes, and the *Deputie* and *Gariſon* did not ſtrike off the *Meſſengers* head, and ſet it on the Gates, but obeyed it, and not reſiſted it: were't not thou and thy fellowes traytors for perſwading her ſo to doe? had not ſhe broken her oath and promiſe? was not the Attourney a Traytor for doing that hee was commanded? were not the *Deputy* and *Gariſon* traytors for ſuffering it to be done? Anſwer, What canſt thou ſay for thy ſelfe and thy fellowes? Guiltie, or not guiltie? Thou ſtandeſt mute. What, not a word? Thou art ſure, your good will, will ſtand you in as good ſtead, as the deed done. Neither doe yee paſſe, though the *Crowes* be fed with your carrion karcaſſes, and the Divell with your ſoules, ſo yee may leave behind you a fame, that by your traytory, the Laity of *England* was deſtroyed, and the ſpiritualty reſtored to their pompe and Lordly power.

But

But before the halter ſtop thy winde, *Boner*, let us know, what thou canſt ſay for her. Saiſt thou, Princes be not bound by their oathes and promiſes? enough, what for the reſt? let them remember, that not long agoe, their neighbour, *Monſieur Vervin*, Captaine of *Boloigne* was puniſhed as a Traytor, for that by neceſſity and extremity of force he rendred up *Boloigne* to King *Henry* the eighth, and did not die in the defence of it. But thou wilt ſay, hee did it without commandement of his Maſter; and theſe ſhall doe it by commandement of their Maſters. But what if the commandement be not lawfull? doſt thou not ſay thy ſelfe is not to be obeyed? Thou ſaiſt to others, that none may doe that is not lawfull for any commandement. But thou wilt ſay: It is the Queenes owne, and ſhe may lawfully doe with her owne what ſhe luſteth. What if it be denyed to be her owne? But thou wilt ſay, ſhee hath the Crowne by inheritance, and may diſpoſe of the Realme, and every part of the Realme, as pleaſeth her. But I anſwer; that albeit ſhe have it by inheritance, yet ſhe hath it with an oath, law and condition to keepe and maintaine it, not to depart with it, or diminiſh it. If ſhee have no more right to the Realme than her Father had, and her Father as much as ever any King of *England* had: what needed hee to require the conſent of the Nobility and Commons (by Parliament) to give the Crowne to his daughter, or any other?

But thou wilt ſay, It was more then needed: for without conſent of the Parliament, hee might doe with the Realme, and every part thereof, what it pleaſed him. Take heed what thou ſaiſt. If that be true, that King *Henry* might doe with it without conſent of the Parliament: how is the Lady *Mary* Queene? Why might not King *Edward* his Sonne (a Prince borne in lawfull Matrimony, and right heire to the Crowne) bequeath the Crowne where he would, and as he did? Take heed what thou doſt. If the King and Queene give thee a thouſand pardons, yet ſhalt thou be found a ranke traytour to the Realme of *England*. For albeit the King or Queene of a Realme have the Crowne never ſo juſtly, yet may they not diſpoſe of the Crowne or Realme as it pleaſeth them. They have the Crowne to miniſter Juſtice, but the Realme being a body of free-men, and not of bond-men, hee nor ſhee cannot give or ſell away the holds and forts (as *Calice* and *Barwicke*, or ſuch like) without the conſent of the Commons: for it was purchaſed with their blood and money. Yea, and thine owne Popes lawes (whereby thou meaſureſt all things to be lawfull, or not lawfull) ſay, that if a King or Governour of any Realme goe about to diminiſh the Regalities and Rights of his Crowne, hee ought to be depoſed. Thus did Pope *Honorius* the third command, that the Archbiſhop of *Coloſſa* and his ſuffragans to deprive a King of *Hungary*, which went about to waſte, ſell, and give away the Regalities and Rites of his Crowne, unleſſe in time he ceaſed, & called back that he had done. It is ſo plain, thou canſt

canſt not deny it. But I ſee, *Boner*, I have chaſed thee too much: thy cheekes bluſh and ſwell for very anger. M. D. *Chadſey*, M. D. *Pendleton*, M. *Cousins*, or ſome of you Chaplains, get my Lord a cup of *Sacke*, to comfort his ſpirits: My Lord and I agree almoſt like Bells: wee jarre ſomewhat, but not much, his Lordſhip meaneth, that men ought to be alwayes, but not at all times honeſt. But I ſay, they muſt be honeſt alwaies, and at all times. His Lordſhip would faine have a *Hocard* or *proviſo* for him and his, that they might ſometimes (that is, from the beginning to the end of the weeke) play their parts. But I ſay, albeit his Lordſhip have ſuch a priviledge, yet may no honeſt man at any time doe that is not honeſt, juſt and lawfull, by Emperors, Kings, Queenes: no, neither his commandement. For if thoſe things which onely in mens opinions ſeeme to be unlawfull, may by no authory be done, and thoſe that doe them, be no leſſe to be puniſhed, then if they had done them without authority: how much leſſe may ſuch things by any commandement be committed, that are indeed unlawfull; but ſhall be puniſhed according to the deſerts, by whatſoever power or authority they be executed? Men therefore ought to take heed, that by going about to come out of the ſmoke, they fall not into the fire: and by pleaſing of men, they run not into the diſpleaſure of God. If mens ordinances and lawes, or the Governorus authoritie and commandement, were a ſufficient diſcharge for men to doe whatſoever were preſcribed or commanded unto them, tell mee (I beſeech thee) why did *Eſaias* the Prophet ſuffer rather to be ſawed in pieces, then to follow the proceedings of *Manaſſes*? Why did *Daniel* not follow King *Darius* and his Counſells commandement, forbearing to worſhip the true God: but was content to be caſt to the *Lyons*? why did not the three Children, *Sedrach*, *Meſach*, and *Abednego*, obey *Nebuchadnezzar*, in worſhipping the golden Idoll and ſo avoid the hot burning Furnace? Why did *Eliazarus* ſubmit himſelfe to death, and not diſſemble? Why did he not eate his owne meat, and abſtaine from *Porke-fleſh*, that the King commanded the *Iewes* to eate, contrary to the lawes, and ſay that hee had eaten it, as his old truſty friends of the Court counſelled him? Why did he not ſue for a Bull or Pardon of *Antiochus*, that he might uſe his owne Religion, as our *Engliſh-halting-Goſpellers* doe of the *Pope*, confeſſing his authority, which is the thing that hee onely paſſeth upon; and careth not how many ſoules hee led to the Divell? Why did not the ſeven brethren and their mother, obey the Kings commandement, and ſave their lives and goods, as the ancient *Catharists*, and new *Puriſts* doe, ſaying: all things be pure to the pure, and no Idolatry nor filthineſſe can infect him that is pure and cleane? or why did they not ſay, as the *Preſcicioniſts* and *Papiſts* did in times paſt, and as the Merchants, *Hill* and *Peterſon* with their double-tougned traine, and diſſembling ſect, at this preſent ſay, that it is lawfull

(and no ſinne) to ſay one thing, and meane another? to lie with the lips, ſo they have the truth in the heart? to deny God in words and workes, ſo they confeſſe him in thought and minde? to daunce with the Divell all day, and lodge with Chriſt at night? Why did *Paul* ſuffer ſo many impriſonments, ſo much beating, ſcourging and tormenting? And why at length did hee not ſave his life, and follow the Emperour *Neroes* commandement? Why did not the Prophets, the Apoſtles, and ſo many thouſands of Martyrs, follow the wicked tyrants commandements and proceedings, but reſiſted them, and with their blood teſtified, that they allowed them not? But all theſe holy mens doings, in confeſſing and obeying the higheſt power God, and not the inferiour powers in wicked and evill things, are commended and left by the Holy Ghoſt to us in holy Scripture to follow and doe the like. If mens lawes and commandements were a ſufficient warrant to men, to doe whatſoever is commanded them: tell mee (I pray thee) to what purpoſe is ſuffering of perſecution ſo oft repeated, ſo earneſtly taught, ſo highly commended in Scripture? Chriſt ſaith, *Hee that taketh not up his Croſſe and followeth mee, is not meet for mee.* And againe: *Bleſſed be thoſe that ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heaven: Bleſſed are yee when men ſhall curſe you, and perſecute you, and ſpeake all evill againſt you, lying for my ſake: be glad and rejoyce, for your reward is plentifull in Heaven. So did they perſecute the Prophets that were before you.* And the Apoſtle ſaith: *All that will live godly in Chriſt Ieſus, ſhall ſuffer perſecution.* And ſo in a great number of places of Scriptures.

By ſuch *perſecution* cannot be meant the injuries that private man doth to private man: for God hath ordained a meane, that is, the Magiſtrate to redreſſe them. But by *perſecution* is meant the injuries and tyranny that the Magiſtrates and Governours exerciſe over Gods people. For they not contented to let a Chriſtian man have juſtice in civill things againſt a *Papiſt*, nor an honeſt man againſt ſuch a one as favoureth their proceedings, doe themſelves ſpoile the *Chriſtians*, and honeſt of their goods: and not onely ſpoyle them but by all manner of force violence and ſnares, ſeeke their life and blood, not onely in their owne countrey, but where they have no authority, becauſe they will not obey their commandements, and follow their wicked proceedings.

God will have his tried by *perſecution*, that the world may ſee, who love the chiefe power, more then the inferiour powers: his commandements, more then mens fond proceedings: the ſoule, more then the fleſh; the ſure and everlaſting inheritance of Heaven, more then the uncertaine and temporall poſſeſſions of this world. Yea, he hath no other way to let the difference appeare to mens eyes betweene his ſervants, and Princes Paraſites, then onely by perſecution. *Papiſts, Turks,*

Turks, Jews, Gentiles can diſſemble, they can ſeem to faſt, to pray, to give almes, to build Monaſteries, and Chauntries, and to do outward workes gaie to the eye, becauſe they would be accounted holy of men, but to refuſe to do that is evill for juſtice ſake, to be ſlandered, ſpoke evill of, whipped, ſcourged, ſpoiled of their goods, killed of the worldly Princes and tyrants, rather then they would diſobey God, and forſake Chriſt, this can neither Papiſts nor Turks, Jews nor Gentiles, nor none other do, but onely the Elect of God. And yet God doth not ſo ſeverely require of his people, that they ſhould ſtraight offer themſelves to the Princes ſlaughterhouſe, their necks to the halter, their heads to the block, their blood to make Princes puddings, their entrailes to make tripes, their quarters to be boiled or roaſted: but he hath left them a ſpeciall rule and commandement, whereby to guide themſelves, that is, in all things *to ſeek firſt* the *Kingdome* of *God*. If he that is *perſecuted*, feel in his conſcience, that he may do God greater ſervice and glory by ſuffering then by fleeing, he ought rather to ſuffer a thouſand deaths, then to flee one foot. But if his conſcience witneſſe with him, that he may do God greater glory by fleeing then by tarrying, he ought not to tempt God with tarrying, but is bound by commandement to depart. *If they perſecute you in one City* (ſaith Chriſt) *flee into another*. And he did not onely teach it, but did it himſelf, forſaking *Iewry*, and going into *Galile*, when he heard *Iohn Baptiſt* was laid by the heels, becauſe the time was not yet come, wherein he was appointed to glorifie God. And becauſe God would have a refuge place, and ſanctuary for his, when ſuch tyranny and perſecution ſhould be executed, he would never ſuffer the power and ambitious tyrants, to make one perfect Monarchie of all, but when they had done their beſt to bring all together, and the ſtring had been almoſt in the nick of the Bow, (as the proverb is) it hath ſuddenly ſlipt, and not onely deſtroyed the doer, but it hath fallen into a great many more ſhivers then ever it was before. Thus God dallieth and playeth with his Puppets, the Princelings of this World.

Wherefore ſince we be Gods people and ſervants, and he our Lord and the higheſt power: and the Princes of the World be but his Miniſters and inferiour powers, ordained to do good, and not evill: we ought *to ſeeke chiefly to do Gods Commandements before all mens, to pleaſe God rather then men*. For the Princes (do they the worſt they can) can but take from men, their *goods* and *lives*: but God can take from us both *Goods* and *Body*, *and caſt both Body and Soul into Hell*. And yet ſhould not they be able to worke their will in this World, nor execute their malice, if men would behave themſelves toward their Lord and Maſter God, as they ought. For as he can, ſo would he ſoon diſpatch the world of tyrants. But becauſe many be open enemies of God, and many diſſemblers with God, God ſendeth and

ſuffereth evill Governours (and will ſend worſe) to plague the people for their iniquitie, and to try the faith of his Elect, from whom not one haire of the head can be taken without Gods will. And therefore ſeeking alwayes to doe that is good, they ſhould alwayes eſchue to doe that is evill, and commit the end to God.

But admit there be a great number that have drunke of the Whore of *Babylons* Cup, and thinke that their is neither Heaven nor Hell, and that Gods Word is but *Friers* matters; and that therefore (like *Sardanapalus*) they ſhould ſeeke to eate and drinke, and ſerve their luſts, and nothing elſe: yet were this no ſure way for them to doe that they would, if they ſhould obey their Princes in whatſoever they commanded.

The nature of wicked Princes is much like to the *Moldwarps*, which if they be ſuffered to have their ſnouts in the ground, and be not forthwith letted, will ſuddenly have in all the body; or to the *Weeſels*, that conveyeth in his whole body, where hee hath once gotten in his head. So they, if they be obeyed in any evill thing (be it never ſo little) will be obeyed in all at length. What letteth, but that they may not onely ſend for mens goods, but for their heads alſo, as the *Turke* doth to his beſt *Baſſa*, and all his Subjects when it pleaſeth him? Why may not they ſend for the Subjects children, and cauſe them to be killed, baked, and give it to their Parents in ſtead of other meate: and for a ſecond courſe bring into them, the heads, feete, and hands, as King *Aſtiages* did to *Harpagus*? All the Paper of *England* would not ſerve to ſet out the miſchiefes that might follow, when Princes evill commandements ſhould be obeyed and fulfilled. But men that be wiſe, may by a little conſider the whole.

Seeing therefore God would not Princes commandements ſhould be obeyed in all things, but will have his rather ſuffer a thouſand deaths, then do any thing that is evill: and ſince alſo ſo many evils and miſchiefes may follow in this life, where wicked Princes wills may ſtand for lawes, men ought both for Gods ſake and Commandement, abſtaine to obey ſuch commandements, and cleave unto this *Maxime*; *We muſt obey God rather then man*, for whoſe ſake, if wee loſe both goods and life, we ought to rejoyce, that wee be called to ſerve him, and not doubt, but as he is able to recompence it, ſo will he (according to his promiſe) reward it. And beſides, alſo they ought to conſider, that *Princes* be ordained for the wealth and benefit of the people, and not to their deſtruction: to maintaine common-wealths, and not to ſubvert them; which rather then any man ſhould conſent unto, he ought (being a faithfull man to his countrey) to abide all loſſes, both of body and goods: For next after God, man be borne to love, honour, and maintaine their countrey.

CHAP.

CHAP. V.

Whether all the ſubjects goods be the Emperours and Kings own, and that they may lawfully take them as their own?

THe Anabaptiſts wreſting Scripture to ſerve their madnes, among other foul errours, have this: that all things ought to be common, they imagine man to be of that purity that he was before the fall, that is, clean without ſin, or that (if he will) he may ſo be: and that as when there was no ſin, all things were common, ſo they ought now to be.

But this mingling of the ſtate of man before the fall, and of him after the fall much deceiveth them. For by the fall, and ever after the fall, this corruptible fleſh of man is clogged with ſin, and ſhall never be rid of ſin, as long as it is in this corrupt World, but ſhall be alwaies diſpoſed and prone to do that is evill. And therefore as one means to be the rather uncumbred of the heap of ſin, God ordained that man ſhould get his living by the ſweat of his brows: and that he ſhould be the more forced to labour, the diſtinction of things and property (*mine and thine*) was (contrary to *Plato's* opinion) ordained, as appeareth by theſe two laws: *Thou ſhalt not ſteal. Thou ſhalt not covet thy neighbours Wife, nor his Servant, nor his Maide, nor his Oxe, nor his Aſſe, nor any thing that is his.* Afterward indeed Scripture ſpeaketh of communion of things, not that they ought ſo to be (for ſo Scripture ſhould be directly againſt Scripture) but that there was ſuch charitie among the people, that of their own free will, they gave and ſold all they had, to relieve the miſery of their poore Brethren: who for impotency, or for multitude of children, were not with their labour able to get ſufficient to relieve their neceſſity. Nor of this ſo given might every man take as much as him luſted, but to every one (according to his neceſſity) ſufficient was diſtributed. So that it ſtood in the liberality of the giver, and not in the liberty of the taker.

But there be ſome in theſe daies, not of the meaneſt or pooreſt ſort, but of the chiefeſt and richeſt: that is, many wicked Governours and Rulers, who in this errour excell the common Anabaptiſts. For the common Anabaptiſts do not onely take other mens goods as common, but are content to let their own alſo be common, which hath ſome ſmack of charity: for they themſelves do no other, but that they themſelves are content to ſuffer.

But the evill Governours and Rulers will have all that their Subjects have, common to themſelves, but they themſelves will depart with nothing, but where they ought not: no, not ſo much as pay for thoſe things, that in words they pretend to buy of their Subjects, nor pay thoſe poore men their wages, whom they force to labour and toyle in their works.

But the manner of comming thereby is ſo diverſe, that it maketh the juſtneſſe of their doings much ſuſpected. For ſome do it under preſence to do the people good, ſome by craft and ſubtile means, colour their doings: and ſome of right (but without right) claim them for their own.

Of the firſt ſort be thoſe, that put great taxes and impoſitions on drink, for as much as the people with overmuch drinking become drunkards (and ſo ſin againſt God) they would ſeem by making them pay as much, or more to them, as the drink is worth, they ſhould force them the rather to abſtaine from overmuch drinking, and ſo from ſin. But in this it may appeare, they ſeek not abſtinance from ſin, and the wealth of the people, but their owne private profit. For if they had their eye to Gods glory, and the benefit of the people, and the vice to be taken cleane away: they would not crop off the branches of the Tree, and let the root grow: but they would root up the root, that it ſhould no more grow. And ſome of this ſort do it to this end, to make things better cheap. For (think they) if there were but little money, then muſt things be ſold better cheap. As though it lay in them to make plenty and ſcarcity, and as though the one were not the bounteous benefit of God ſent to them that feare and love him: and the other his plague juſtly powred on them that hate him.

This kinde of practiſe was, if not firſt found, yet uſed by the Emperour *Iulian* the Apoſtata, a tyrant and perſecutour of the Chriſtians (as before you have heard) who being a ſubtile man, and not having his Counſellors, Souldiers and ſubjects (at his devotion) ready to kill whom he would of the Chriſtians (whom he knew for no private cauſe would rebell) meant by policy to murther them, ſpoiling them of that they had, and ſo not leaving them wherewith to buy to relieve their neceſſitie. Saith this enemy of God: *I will uſe you after your Chriſts Goſpell.* For it ſaith: *Bleſſed be yee poore, for yours is the Kingdome of God.* And therefore I take from you all that yee have preſently, that yee may the ſooner come by that is promiſed you. Doubtleſſe, if this way were as good and beneficiall for the Agents and doers of it, as it may be profitable for the ſubjects and ſufferers: no doubt it were to be deſired that it were done out of hand, rather then one minute of an houre deferred to be done. For the people from the leſſe to the more, from top to toe, all be given to covetouſneſſe, ſcraping, ſnatching, and ketching.

And from Pope to the hedge Maſſe-monging Prieſt, all be given to ſubtilty, craft, lying, traytoury, and falſe dealing. Their heart is ſo on their half-penny, that neither they conſider their duty to God (no they know him not) nor remember how much they are bound to their Countrey: but upon a vaine hope to ſave their own, are content either

either themſelves to betray their countrey, or to ſuffer it to be betrayed of others, and one of them devoureth and eateth up another, that for a little while hee may the more live after his owne luſt: Where contrariwiſe, poverty maketh men to remember, ſeeke, and call on God, to love and defend their countrey, one to love another like brethren, and finally, deviſeth and worketh whatſoever good is. But none may pill or poll, rob or ſpoyle, or doe any miſchiefe (ſaith the Apoſtle) that good may thereof follow: and ſpecially Kings and Governous of people, whom, *becauſe they be ordained to doe good*, and ſhould do nothing but well, Chriſt called *Benefactors*, and not *Malefactors*. If they doe it whileſt they pretend (but meane it not) to bring others to Heaven, they may be ſure to bring themſelves to hell.

The ſecond ſort be thoſe that rob the people indeed, yet would not have their doings knowne. They walke in nets, and thinke no man doth ſee them. And of this kinde be thoſe, that contrary to all lawes (both of God and man) and contrary to their oath, counterfeit the coyne that is ordained to runne between man and man, turning the ſubſtance from Gold to Copper, from Silver, to worſe then Pewter, and advancing and diminiſhing the price at their pleaſure. For in coynes all lawes command, and equity will, that theſe foure things be obſerved and ſtraightly kept. Firſt, the pureneſſe of the matter, that it be not corrupted or counterfeited. Secondly, that it have the juſt weight. Thirdly, that it be not clipped. The laſt, that it be not at the Princes will ſometime prized at a more value, and ſometime at a leſſe: For if a Prince might doe herein even what him lufted: how might hee not lightly ſpoyle his Subjects of all that they have, or could come by. Which thing the great Divell and cut-throat of *England* (the *Papiſts* god (in his Sermon that he made at *Pauls* Croſſe, upon this Theme (*Now is the time to wake from ſleepe, my brethren, for now is our joy and pompe more nigh then when we before diſſembled to beleeve in Chriſt. Be of good cheare, my Diſciples, our trouble is paſt, our joy is at hand*) letted not to bluſter out. In this Sermon to bring the dead innocent and bleſſed King *Edward* (whom for his vertue hee hated) in hatred of the people: for he imputed to him (a child and a ward) the lewd and wicked behaviour of his cruell Counſellours, and ſaid, he marvelled that the people could ſuffer ſo great injury, to be robbed of their Prince, by altering their coyne from Gold to Copper, and Silver to Lead, and to pull it from twelve pence to ſixe pence, and not riſe againſt the King to redreſſe their injury. Hee ſaw that this and ſuch like injuries were not tolerable in a Prince, and would have had the people do that againſt him (whom he for his vertue hated) which neither for this nor any vice he would have done, whereas he ſeemed to favour. For at the beginning to maintain *Boloigne* wars, which he deviſed, to pull K. *Henries* minde from matters of religion, or (as afterward good likelihood appeared) to have him taken

taken in the warres, and carried to the Biſhop of *Reme*: the ſame Divell *Gardiner*, was then the chiefe Counſellor to have the money abuſed, to maintaine the ſame. And now lately (when he hath broken his chaine) deviſed Roſemary pence, worſe than ever any coyne was before, as the experience ſheweth, they being at length cryed to be nothing.

The third ſort of theſe evill Princes be thoſe, that claime all their ſubjects goods for their owne, who alledge for them this mommon ſaying: *All things be the Emprours, all things be the Kings, all things be the Princes.* And as the Divell brought forth Scripture to ſerve his purpoſe againſt Chriſt; ſo they abhorring all other parts of Scripture, that teach them their office or Chriſtian duty, picke out onely a piece that may maintaine their tyranny. It is thus written, ſay they, in the firſt Booke of Kings. *This ſhall be the right or law of the King that ſhall rule over you; hee will take your ſonnes, and put them to his Chariets, and make his Horſemen of them, and they muſt run before his Chariot, and will make him Captaines of them over thouſands, and over fifties, and will ſet them to eare his ground, and gather in his harveſt, and to make inſtruments, of Warre and Carts. And of your daughters he will make them Oyntment-makers, his Cookes, and Bakers. And hee will take the beſt of your fields, and of your Olive trees, and give them to his ſervants, and he will take the tenth of your Seed, and of your Vines, and give it to his Lords and to his ſervants; And he will take the beſt of your men-ſervants, and women-ſervants, and young-men, and of your Aſſes, and doe his worke with them; and hee will take the tenth of your Sheepe, and yee ſhall be his ſervants; but when yee ſhall cry out at that time upon your King, which yee ſhall have choſen you, the Lord will not heare you at that day.*

This piece of Scripture is their cloake; but it ſerveth no more a Kings wicked doings then that of the wicked ſonnes of *Eli*, and the ſacrificers (whom men call Prieſts) to take out of mens pots, what piece them luſteth, or to take their portion raw, contrary to Gods Ordinance. For as in the one place it is called the right or law of the King: ſo is it in the other place called the right of the law of the Prieſts. But in no other of theſe places it is called the law or right that God appointed to Kings or Prieſts, which hee ſet out in other places, but ſuch as they would uſurpe over the people. Neither will this maintaine the purpoſe, that here he ſpeaketh of a King, and not a Tyrant; for at the firſt a Kings name was as odious, and as much abhorred as a Tyrants. But this was ſpoke of the Prophet *Samuel* to feare the people, that they ſhould not goe about to alter the order and policie that God had ordained; which if they did, they ſhould feele what a plague it were to have a King given in Gods fury. And if they had onely ſought to be ruled by one (as partly in this, that one alone ruleth a King doth differ from other Governours) they would have beene content with *Samuel* alone, who, as hee was appointed by God to rule alone over the *Iſraelites*, ſo did hee exerciſe and uſe his office moſt uprightly: but they would

would needs have a gallant and pompious King, one that should ride out with his Trumpets before him, a great troope of Horsemen before and behinde him, his Guard altogether in silke, with their Holbeards about him, and every one to fall flat to the ground that should meet him, as the *Gentiles* had, who were indeed tyrants, as appeareth by the first, called *Nimrod*, who for his rebellion against God, and devouring of Gods people, was called *The stout Hunter* before, or against God. And in the same Kingdome of the *Israelites*, God shewed by an evident terror to all Governours, that he did not allow such right, as the Prophet said, the King would use over his subjects. For when King *Achab* would have bought of his subjects, *Naboth* his Vineyard (which hee needed not to have done, if the subjects goods be the Kings) and he refused to sell it, as he might do, for by Gods Law, he had a property therein, from which without his will and consent, he could not be forced to depart, the King fretted so much, because he could not have his will, that he fell sicke in his bed, and would not eate. His wife, Dame *Iesabel*, a woman full of malice and mischiefe (as that kind is very apt and prone to those vertues, and within short space doe so therein excell, as few men can in long time match them) taketh the matter in hand. What (saith she) be you a meet man to be a King over *Israel*, that will suffer such dishonour at your slaves hands, one that by your ancient prerogative, which hath continued these hundred and three score yeeres, (yea, from the first King of *Israel*) yee may use in body and goods, as pleaseth you? Fie for shame, pull your courage to you, arise, eate your meat, be merry, I warrant you the Vineyard. Out goeth a Commission in the Kings name, to certaine Commissioners, where *Naboth* dwelt, such as the Queenes Grace was sure, favoured her proceedings. Those thee requireth to cause *Naboth* to be indited and condemned for an Heretique and a Traytor; and so to cause him to be stoned to death. Her will is forthwith satisfied, matter enough against *Naboth*, prisoner at the Barre, because she would so have it; no man might be admitted, nor durst speake the truth in the prisoners cause, lest they had beene clapped fast and trussed up also for speaking against the King and Queen: no Queft durst quit him, for feare of kissing the *Fleet*; no lawes, no equity, no justice might defend the poore innocent. So the Vineyard is the Kings by the order of Law. Those newes be carried in poast to *Iesabel*, she sheweth them to her Husband, wherewith he (as soone as he heard them) was recovered, and goeth to take possession of the Vineyard. But what followeth this cruelty and tyranny? Are not both the Kings Majesty, and the Queenes Highnesse within while after killed, and their blood licked up of Dogs, according as the Prophet declared to him in the Vineyard, when hee tooke possession of it? and all his house so destroyed, that there was not left thereof so much as a Dog to pisse against the wall?

Thus yee may ſee the end of lufty Lords and Ladies, that will have their luſts a law, and their will to be followed and obeyed of their ſubjects as a right indeed. The true right and prerogatives of a King, was written in a particular Booke by the Prophet *Samuel*, and laid up by the Arke, which Booke (among many other) was loſt, yet who ſo luſteth to know it, may ſee it ſet out by God in the Booke of *Deuteronomy*. After that God had preſcribed who ſhould be their King, that is, no Aliene or Stranger, but one of their owne brethren; for naturally ſtrangers doe not favour ſtrangers. And a ſtrange Prince ſeeketh by all meanes to deſtroy the naturall inborne, that hee may with quietneſſe and ſurety enjoy and uſe that he commeth evill by, and ſo leave it to his ſucceſſion: then is ſet forth the right and Prerogative of a King thus: When your King is made, he ſhall not keepe many horſes, nor putting his truſt in his Horſemen; he ſhall not bring the people againe into *Egypt*. Hee ſhall not have many wives, leſt they alter his mind from God; neither yet great treaſure of ſilver and gold. But when he is ſet in his Throne; he ſhall cauſe a copie of theſe Lawes and Statutes to be written out of the originall, remaining with the *Levites*, and the ſame he ſhall have with him all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe (not to breake) all the words and ceremonies that be commanded in the Law, and alſo to fulfill them in his doings: And he ſhall not be proud and hauty over his brethren, neither ſhall he ſwarve from the Law toward the right hand or left hand, that hee and his children may long raigne over *Iſrael*. But beſides this Law appointed for all Kings, hee that will be accounted a Chriſtian King or Governour, muſt remember, that hee is a Chriſtian man, and that by being made a King, he is not exempt from the lawes and duty of a Chriſtian man, which every one profeſſeth in Baptiſme: but as he is called and exalted above the reſt of his brethren, ſo ſhould he be an example to them of good living and vertue, in obſerving the Law, which ſaith as well to Kings as to beggers: *Thou ſhalt not ſteale; Thou ſhalt not covet any thing that is thy neighbours*, and ſo it ſtabliſheth and confirmeth that every one may juſtly keepe that is his owne, and none may take it from him by any means againſt his will, be it King or Emperour.

And by the doings of *Samuel*, who, albeit he were not a King in name, yet had he (being the Lievetenant and Viceroy to God the chiefe King) as great authority as any King on the earth; it may appeare, that all things of the ſubjects be not the Kings owne proper: For if they had beene his owne, what needed *Samuel* (at the ſurrender of his office) to offer to make an account? And to whom I pray you? To any bribing Auditour? No, he offered to make it to God, and to the King that ſucceeded him. *Behold* (ſaith he) *I have done all that yee deſired me, I have made you a King to rule you. My children yet ſhall be with you. But I am old, and bare-headed; that is, I cannot long continue, I have beene among you from a child,*

ebild, to this day. Lo, I am ready to make mine account before God and your King, for all things that can be laid to me by any of you. Whose Bullock have I taken? whose Asse have I had? to whom have I done any violence or wrong? whom have I oppressed? of whom have I taken any bribes, to maintain him in his wickednesse, to wink at his faults, or to stop justice? let him come forth, and I will make satisfaction. And none of them could say, black was his eye.

No, saith *Samuel*, *I take God and your King to witnesse against you: I am so neat, that ye shall not finde one jot in my fingers, but I am able to lay enough against you wicked people, &c.*

O *Samuel, Samuel*, what King or Prince can say to thee, as thou didst to the Israelites? They look not to make an account: no, they have counsell of crafty *Alcibiades*, how they may make no account.

But they cannot escape it, they shall meet with another manner of Auditour, then any of *Monsieur Cinquebonets* prentices? they shall reckon before him, that hath all their doings truely totted, and faire engrossed already before hand, and where he shall in the day of his generall Audit, say to *Samuel*, and all true Governours, that rule according to Gods rule: *Well fare yee, yee good and faithfull servants, Come, enter into your Masters joy*: He shall contrariwise commit these oppressours and tyrants, not to the Lieytenant of the Tower, or to the Warden of the Fleet, but unto the Jaylour of *Gehenna* (to be chained in the Ward of eternall paine) and say: *Away with these deceivers of my people to the Dogs of Hell, yee were Masters, and not Ministers? ye were Bearebaytours, and not Bailiffes, ye were stroyes, and no Stewards.*

But let us imagine an untruth, that all the subjects goods were the Princes, and that he might take them at his pleasure. Let us imagine, that the subiects were onely carnall men, without the knowledge and feare of God. Yea, and let it be granted also, that they were spoiled of all their Armour, and great Garisons set in every place to keepe them in obeisance, so that they had not wherewith to redresse their injuries, as nature would counsell them: were this a way to make the people labour, when others should take the bread out of their mouths? Would they desire to live, to be in such misery themselves? Would they desire to increase the world with children, when they know that they should be left in worse case then unreasonable beasts? No surely, and that ye may see by the work of nature in the people of the *West-Indies*, now called new *Spain*: who knew of Christ nothing at all, and of God no more then nature taught them. The people of that Countrey when the Catholike *Spaniards* came thither, were simple and plaine men, and lived without great labour, the Land was naturally so plentifull of all things, and continually the trees had ripe fruit on them. When the *Spaniards* had by flattery put in their foot, and by little and little made themselves strong, building Forts in divers places, they to get the gold that was there, forced the people (that were not used to

labour) to ſtand all the day in the hot Sun, gathering Gold in the ſand of the Rivers. By this means a great number of them (not uſed to ſuch paines) died, and a great number of them (ſeeing themſelves brought from ſo quiet a life, to ſuch miſery and ſlavery) of deſperation killed themſelves. And many would not marry, becauſe they would not have their children ſlaves to the *Spaniards*. The women when they felt themſelves with child, would eat a certain hearb to deſtroy the child in the womb. So that where at the comming thither of the *Spaniards*, there were accounted to be in that Countrey nine hundred thouſand perſons, there were in ſhort time by this means ſo few left, as *Peter Martyr* (who was one of the Emperour *Charles* the fifth Counſell there, and wrote this Hiſtory to the Emperour) ſaith, it was a ſhame for him to name.

This is the fruit, where Princes take all their ſubjects things as their own. And whereunto at length will it come, but that either they muſt be no Kings, or elſe Kings without people, which is all one. But thou wilt ſay: whereof commeth this common ſaying: all things be the Emperours, all things be the Kings? It cannot come of nothing. But by that that is already ſaid, yee ſee that every man may keep his own, and none may take it from him, ſo that it cannot be interpreted, that all things be the Emperours or Kings, as his own proper, or that they may take them from their ſubjects at their pleaſure, but thus it is to be expounded, that they ought to defend, that every man hath, that he may quietly enjoy his own, and to ſee that they be not robbed or ſpoiled thereof. For as in a great mans Houſe, all things be ſaid to be the Stewards, becauſe it is committed to his charge, to ſee that every man in the houſe behave himſelf honeſtly, and do his duty, to ſee that all things be well kept and preſerved, and may take nothing away from any man, nor miſpend or waſte, and of his doings he muſt render account to his Lord for all: ſo in a Realm or other Dominion, the Realm and Countrey are Gods, he is the Lord, the people are his ſervants, and the King or Governour is but Gods Miniſter or Steward, ordained not to miſuſe the ſervants, that is, the people, neither to ſpoile them of that they have, but to ſee the people do their duty to their Lord God, that the goods of this world be not abuſed, but ſpent to Gods glory, to the maintenance and defence of the Commonwealth, and not to the deſtruction of it. The Princes watch ought to defend the poore mans houſe, his labour the ſubjects eaſe, his diligence the ſubjects pleaſure, his trouble the ſubjects quietneſſe. And as the Sun never ſtandeth ſtill, but continually goeth about the world doing his office: with his heat refreſhing and comforting all naturall things in the world; ſo ought a good Prince to be continually occupied in his Miniſtry, not ſeeking his own profit, but the wealth of thoſe that be committed to his charge. And therefore *Salomon* King

of

of *Syria* uſed to ſay; If men knew how much buſineſſe, and how little quietneſſe it were to doe the duty of a King, none would take upon him that office, if hee might have the Crowne for taking it up out of the mire; And *Antiochus* the great King alſo of *Syria*, when hee was driven out of his Countrey by *Scipio*, the Captaine of the *Romanes*, and had loſt all *Aſia*, and the Countries about; he thanked the *Romanes*, that by their meanes he was dlivered of ſo great a part of his cares. He ſaw it was ſo impoſſible for one man (were hee never ſo diligent and watching) to execute well ſo great a charge.

If theſe two great Kings (who knew not God, but thought themſelves gods; that hoped not on everlaſting life, but thought there was no other but this life: thoſe that thought they could not be forced to make account of their doings to any perſon) thought it ſo great a charge to have a rule over Countries; how much more ſhould ſuch Princes as pretend to be Chriſtians, that know themſelves mortall men, no gods; ſervants no Maſters; and who muſt (becauſe God hath ſaid it ſhall be ſo) make account for all their doings, for all ſoules, men, women and children, thinke their office and miniſtery an heavie burthen, and ſo give over ſeeking and hunting after their owne glory, their pompe, their pride; and ſeeke the glory of God, and the wealth (and not the deſtruction) of thoſe that be committed to their charge, and tremble at this ſaying of *Chryſoſtome*: *I marvell that any Governour can be ſaved*, which is not ſpoken in vaine.

CHAP. VI.

Whether it be lawfull to depoſe an evill Governour, and kill a Tyrant?

AS there is no better nor happier Common-wealth, nor no greater bleſſing of God, then where one ruleth, if hee be a good, juſt, and godly man: ſo is there no worſe, nor none more miſerable, nor greater plague of God, then where one ruleth, that is evill, unjuſt, and ungodly. A good man knowing that he or thoſe by whom he claimeth, was to ſuch office called for his vertue, to ſee the whole State well governed, and the people defended from injuries: neglecteth utterly his owne pleaſure and profit, and beſtoweth all his ſtudy and labour to ſee his office well diſcharged. And as a good Phyſitian earneſtly ſeeketh the health of his Patient, and a Shipmaſter the wealth and ſafegard of thoſe he hath in his Ship; ſo doth a good Governour ſeeke the wealth of thoſe he ruleth. And therefore the people feeling the benefit comming by good Governours, uſed in time paſt to call ſuch good Governours, Fathers; and gave them no leſſe honour, then children owe to their Parents.

An evill perſon comming to the government of any ſtate, either by uſurpation, or by election, or by ſucceſſion, utterly neglecting the cauſe why Kings, Princes, and other Governours in Common-wealths be made (that is, the wealth of the people) ſeeketh onely, or chiefly, his own profit and pleaſure. And as a Sow comming into a faire Garden, rooteth up all the faire and ſweet flowers, and wholſome ſimples leaving nothing behind, but her own filthy dirt: ſo doth an evill Governour ſubvert the laws and orders, or maketh them to be wrenched or racked to ſerve his affections, that they can no longer do their office. He ſpoileth the people of their goods, either by open violence, making his Miniſters to take it from them without payment therefore, or promiſing and never paying: or craftily under the name of loanes, benevolences, contributions, and ſuch like gay painted words, or for feare he getteth out of their poſſeſſion that they have, and never reſtoreth it. And when he hath it, conſumeth it, not to the benefit and profit of the Common-wealth, but on Whores, Whoremongers, dicing, carding, banqueting, unjuſt Wars, and ſuch like evils and miſchiefs wherein he daily delighteth. He ſpoileth and taketh away from them their Armour and Harneſſe, that they ſhall not be able to uſe any force to defend their right. And not contented to have brought them into ſuch miſery (to be ſure of his ſtate) ſeeketh and taketh all occaſions to diſpatch them of their lives. If a man keep his houſe, and meddle in nothing, then ſhall it be ſaid, that he fretteth at the ſtate. If he come abroad & ſpeak to any other, forthwith it is taken for a juſt conſpiracy. If he ſay nothing, and ſhew a merry countenance, it is a token, that he deſpiſeth the Government. If he look ſorrowfully, then he lamenteth the ſtate of his Countrey. How many ſoever be for any cauſe committed to priſon, are not onely asked, but be racked alſo, to ſhew whether he be privie of their doings. If he depart, becauſe he would live quietly, then is he proclaimed an open enemy. To be ſhort, there is no doing, no geſture, no behaviour, no place can preſerve or defend innocency, againſt ſuch a Governours cruelty: but as a Hunter maketh wilde beaſts his prey, Tolls, Nets, Snares, Traps, Dogs, Ferrets, mining and digging the ground, Guns, Bows, Spears, and all other Inſtruments, engines, devices, ſubtilties and means, whereby he may come by his prey: ſo doth a wicked Governour make the people his game and prey, and uſeth all kinds of ſubtilties, deceits, craftes, policies, force, violence, cruelty, and ſuch like devilliſh waies, to ſpoile and deſtroy the people, that be committed to his charge. And when he is not able without moſt manifeſt cruelty to do by himſelf that he deſireth, then faineth he unjuſt cauſes to caſt them into Priſon, where like as the Bearwardes muſſell the Beares, and tye them to the ſtakes, whiles they be baited, and killed, of Maſtiffe, and Curs, ſo he keepeth them in chains, whilſt the Biſhops, and other his tormentours, and hereticall

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inquiſitors doe teare and devoure them. Finally, he ſaith, and denieth, he promiſeth and breaketh promiſe, he ſweareth and forſweareth, and neither paſſeth on God nor the Divell (as the common ſaying is) ſo he may bring to paſſe that he deſireth. Such an evill Governour properly men call a Tyrant.

Now, for as much as there is no expreſſe poſitive law for puniſhment of a Tyrant among Chriſtian men, the queſtion is, whether it be lawfull to kill ſuch a monſter, and cruell beaſt, covered with the ſhape of a man.

And firſt for the better and more plaine proofe of this matter, the manifold and continuall examples that have beene from time to time, of the depoſing of Kings, and killing of Tyrants, doe moſt certainly confirme it to be moſt true, juſt and conſonant to Gods judgement. The Hiſtory of Kings in the Old Teſtament is full of it. And as Cardinall *Poole* truely citeth, *England* lacketh not the practice and experience of the ſame. For they deprived King *Edward* the ſecond, becauſe without law hee killed the ſubjects, ſpoyled them of their goods, and waſted the treaſure of the Realme. And upon what juſt cauſes *Richard* the ſecond was thruſt out, and *Henry* the fourth put in his place, I referre it to their owne judgement. *Denmarke* alſo now in our dayes, did nobly the like act, when they deprived *Chriſtierne* the Tyrant, and committed him to perpetuall priſon.

Zacharias the *Pope* that invented firſt the lamps in the Church, depoſed *Chilperichus*, King of *France*, becauſe hee was ſaid to be a lecherous perſon, and an unprofitable Governour of the Realme: and forced him to be a Monke, and made *Pipine* (father of *Charles*) King of *France*.

Pope *Honorius* (as yee heard before) commanded that the King of *Hungary* ſhould be deprived, becauſe he diminiſhed the Rights of the Crowne: unleſſe he repented, and undid all that he had done.

A certaine King of *Portugale* was very negligent in his office: he conſumed and waſted away the treaſure of his Realme, hee oppreſſed his ſubjects, and miſuſed them. Wherefore Pope *Innocent* the fourth made the Kings brother, the Earle of *Bolone*, Coadjutor to the King, and gave him the whole charge of the Realme, diſcharged the people of their oath to the King, and commanded them to be obedient to the Kings brother in all things, as King. But the Popes learned Councell ſaid, that he ought to have beene utterly depoſed of the Crowne. Theſe doings of Popes I rehearſe not, as though their uſurped authority were to be allowed, but for that yee may ſee, that it is no new thing to depoſe evill Kings and Governours; and that thoſe that have the juſt authority, may, and ought for the like cauſes, doe as they did. For albeit the authority of the Pope be not lawfull, yet is the reaſon that moved them ſo to doe honeſt and juſt, and meet to be received and executed among reaſonable creatures. And this law of nature to depoſe and puniſh wicked

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Horrible Newes from HVLL.

Wherein is declared how the Kings Majesty, attended by the Prince and 400. Horsemen, and 700 footmen are gone to besiege *HVLL*,

Likewise foure of the Kings Ships under the Command of the *Palsgrave*, and the Earle of *Danbie*, which have endeavored to mount Ordnance against the said Towne on the other side of *Humber*.

Also His Majesties Resolution to take up Armes against all those that shall oppose Him.

With many Remarkeable Passages concerning the last meeting of the Gentry and Commonalty of *Yorkshire* on Thursday last the 7. of *July*.

Whereunto is annexed
A Remarkeable Report concerning the Lord *Digbie*.

Ordered that this be Printed and Published.
Io. Browne, Cler. Parl.

July, 11. LONDON, Printed for *J. H.* and *T. Ryder*, 1642.

Horrible Newes from
HULL.

Exceeding true Newes from HULL

IT is a horrible thing for us that are Subjects to the King of *England*, we that have lived so many yeares under a peaceable government, and enjoyed the fruits of our Vinyard, yea all the blessings that could be heaped upon a Nation, to make it happy, that now after these Halcion daies, a storme threating so much danger should eclipse the Sunne and usher on destruction, what greater terrour can there be imagined to fall upon a Kingdome (so great) as Civill Warres, the King against his people, the Sonne against his Father, when blood, revenge, and slaughter will tryumph

and revell in our Cities, our Wives and Children raviſhed and deſtroyed before our faces, we our ſelves ſpectators of ſuch horrible and unhumane Tragedies, being in no wayes able to helpe or defend them; theſe are the effects of Civill diſcords, and have we not juſt cauſe to feare that ſuch will be the event of theſe Diſtractions, for theſe diſcontents betweene the King and Parliament, vomited by the malignant party hath already wrought a ſad effect.

For His Majeſty hath declared his ireſull Reſolution, conceiving all thoſe that have oppoſed him, and that ſhall oppoſe him, by whoſe hand or by whoſe directions ſoever it was done in both caſes, by the helpe of God, for he will have juſtice, or elſe looſe his owne life in the requiring of it.

Likewiſe his Maieſty declares, that if it be poſſible for his Subjects to beleeve that ſuch a defence of himſelfe with the utmoſt power he can make, *Be raiſing Warre againſt the Parliament*, he doubts not (howſoever it ſhall pleaſe God to deale with him in this

conten-

contention) but that the juſtice of his cauſe will at laſt prevaile againſt all thoſe that have for their owne ends corrupted the underſtanding of the people.

Likewiſe it is apparent that his Majeſty intends to put this his reſolution in ſpeedy execution, for the King is gone to *Hull* attended with the Prince, with about 400 horſemen and 700 footmen muſketieres, but the Inhabitants of *Hull* having intelligence of their intended purpoſe, forthwith raiſed 1000 men well armed to ſtand upon their guard, to prevent enſuing dangers; there is two Ships lately come from *Holland*, the *Palſgrave* being in one, and the Earle of *Danbie* in another, and many other Lords beſides, and they came both to the mouth of *Humber*, but there aroſe a great wind, inſomuch that they were forthwith driven from the ſhore, and diſperſt at Sea from each other, but one of them comming up very boldly towards *Hull*, Sir *John Hotham* made ſhot at them, and beate them to

ther side of *Humber*, whereas yet they lye and have drawne certaine of the chiefest of their Ordnance ashore, and have raised certaine Batteries, and mounted their Ordnance thereon, against Sir *John Hotham*, and all the Souldiers aforementioned, accompanied with the Prince, are gone to aid and assist him against the Towne, and they have brought with them great store of Ammunition, beside 300. thousand pounds of Money, so that the King, and the Prince, is gone to meet them with a strong Guard of Souldiers for his owne defence.

Upon Thursday last, being the 7. of *July*, the King summoned all the Gentry and Commonalty of *Yorkeshire*, that are Protestants to attend his Commands, where there was assembled great multitudes of Protestants, and many others that are favourers of the Malignant Party, and many professt Papists which were there (notwithstanding his Maiesties command to the contrary) from which we may inferre, that they that doe presume to meet in a tumul-

tuous

tuous manner, contrary to his Maiesties command, while Warre is but in agitation, will be much boulder, and contest with that command, were War put in execution.

Likewise the Cavalieres commit outrages of all sorts, dreading nothing, neither Law, nor Authority, being countenanced by some great men that are too neare the King in power, and Authority, so that we are not certaine to enjoy any thing but by their allowance, nay they are so confident, that they will not sticke to sweare, that they will teach us new obedience, and many other reproachfull and dangerous words.

Likewise in the neare adjoyning Counties, as *Leicestershire*, *Lancashire*, and other parties, the Lord *Strange*, Mr. *Hastings*, Sir *Thomas Aston*, and divers others Commissioners of *Array*, have made great disturbances in those parts to the terrour of the Inhabitants,

Also

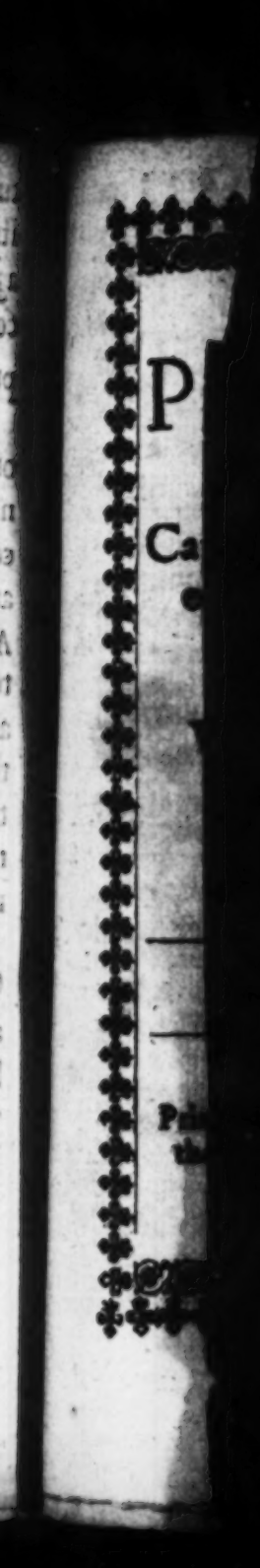
Alſo it is feared that the Lord *Digbie* is ſecretly landed and both endravour to raiſe men in *Dorſetſhire*.

Theſe diſturbances the Parliament having ſeriouſly conſidered of and found the great detriment that theſe evill affected perſons may doe to the Subjects under their authority of the Commiſſion of *Array*, they have thought good to declare, that the Commiſſion of *Array* is againſt Law, and that all thoſe that are Actors in putting the Commiſſion of *Array* in execution, ſhall be eſteemed diſturbers of the Peace of the Kingdome, and deſtroyers of the the Liberties of the Subject.

Ordered that this be Printed, and publiſhed.

John Browne, Cler. Parl.

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The Humble

PETITION

OF

Captain WILLIAM BOOTH of *Killingholme*, in the County of LINCOLN:

WIth His MAJESTIES *Answer thereunto.*

York, 30 June, 1642.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
MDCXLII.

TO THE KINGS most Excellent MAJESTIE,

The humble Petition of Captain *William Booth* of *Killingholme* in the County of *Lincoln.*

Sheweth,

THat whereas upon Wedneſday, the 8 day of June inſtant, the Trained Bands of the Diviſion of *Caiſter* Seſſions, were ſummoned by *Francis* Lord *Willoughby* of *Parham* and the Committee, to appear at *Caiſter* before them, contrary to your Majeſties Proclamation; Your Petitioner being there, was informed againſt by one *Francis Feilds* and *John Barnard* for reading Your Majeſties ſaid Proclamation, and ſent for, and delivered to a Meſſenger, and diſarmed to his great diſgrace in the preſence of his own Souldiers, and to the great diſheartning of the Countrey from Your Majeſties ſervice; which ſaid Proclamation was ſleighted, and termed a ſeditious Pamphlet by Sir *Chriſtopher Wray*, who called himſelf Captain of the ſaid Company which your Petitioner commands under Your Majeſtie; and told the Souldiers he would live and die with them, and would gladly know who durſt oppoſe their proceedings: further ſaying, That he heard that the Earle of *Lindſey* was to be there that day, whom he would be glad to ſee, for they had a

Messenger ready to receive him. All that Your Petitioner was then charged with, was, that he had said the day before, That there was a brave appearance of the Trained Bands at *Lincolne* of some fifteen or sixteen; which was interpreted to be an affront to their proceedings, and was threatned to be further charged at *Lowth* the next day with busines of a high Nature, and to have witnesses produced against him face to face; which said witnesses never appeared, your Petitioner being all this while under commitment contrary to Law, which being offered to be argued in point of Law by Sir *Gervase Scroop* in the behalf of your Petitioner; It was answered by Sir *Christopher Wray*, *That they came thither, neither to dispute the Law, nor to be taught the Law, nor did value the Law, but must observe the Orders of the House*; sufficient Bayle being offered was utterly refused, your Petitioner being still under commitment, and commanded to wait their further pleasures at *Horne-Castle* the next day; where, being able to prove nothing against him, they released him.

Your Petitioner therefore humbly desireth, that Your Majestie would be graciously pleased to call these men to answer their contempt against Your Majestie, and to make satisfaction to your Petitioner for the injury and publique disgrace they have put upon him;

And Your Petitioner will daily pray, &c.

York

York, 30 June, 1642.

His Majesty hath expressly commanded me to give this His Answer to this Petition.

That it is not at all strange to Him, That those persons who have ventured to assume a command over the Militia (a Right of His never before separated from the Crown) by direction from those who pretend to this power by the fundamentall Laws, and yet vouchsafe not to shew any one Clause of any one Statute, or any one President of any time, which might seem, with the least colour, to give them that Authority, though He hath often pressed them to it, and as little vouchsafe any Answer to the Statutes, or to those multiplied and perpetuall presidents, which clearly and palpably declare that Authority to be in Him, should use that Authority with as much injustice as they have assumed it: And not onely term His legall Proclamation a Seditious pamphlet (since it is most certain, that if that be not, then they are most seditious) but contrary to the Law of the Land, both ancient and modern, both to Magna Charta, and to the petition of Right, levy and imprison His good subjects for a legall obedience

to His legall commands, or a legall disobedience or disrespect to their illegall Orders and Actions, since He often before foretold, that their Contempt of his Regall Rights and Prerogatives, which are the guard of his subjects Liberties, would in short time encourage them to destroy those too, when that which should guard them were once destroyed. And as little doth His Majesty wonder that the Insolence of thus violating ancient and known Laws should encourage them to that of using words proportionable to their actions, and professing (with great truth and ingenuity) that they value not the Law. His Majestie nevertheless (not following the example of other men in concluding any thing before examination) is resolved to have the truth of these Allegations legally examined, and if (as is very probable by the annexed Affidavit) they be found true, to provide by all legall wayes, That both His Majestie and the Petitioner may receive full satisfaction for the injuries done to both, and to the Law of the Land; His Majestie professing it the principall reason of His desire to have justice in the like matters done to Him, that (His just Authority being no longer scorned and vilified) He may be enabled to see it done to others, and that his good subjects, who are wisely carefull to defend the Law (which is their common Birthright, and to which onely they owe all they have besides) may not (by unjust and intolerable oppressions) be made Martyrs for it.

Edw. Nicholas.

Captain

CAptain *William Booth* of *Killingholme*, and *William Scroop* of *Little Coats*, in the County of *Lincoln* Gentlemen, make Oath, That the Petition delivered by the ſaid *William Booth* unto his Majeſtie, concerning the impriſonment he ſuffered by the Command of *Francis* Lord *Willoughby* of *Parham*, and the reſt of the Committees of Parliament for the County aforeſaid, and all the Actions and Paſſages therein expreſſed are moſt true, in that manner and forme as therein is declared.

Iurat. coram me in Cancellaria Magiſtro, Decimo Octavo die Iunii, Anno Domini. 1642.

W. Wentworth.

FINIS.

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Numb. 1.

A true and perfect

DIURNALL

Of all the chiefe passages in

Lancashire,

Lancaster, County of
K

From the 3. of JULY to the 9.

Sent to five Shop-keepers in London,
from a friend. July 9. 1642.

LONDON,
Printed for T. V. 1642.

A true and perfect

DIDLER'S ALL

Of all the chief publique

Lunch

From the s. of Jan. to Dec.

Sent to Five Shop-Keepers in London,

A true and perfect DIURNALL, of all the chiefe paſſages in *Lancaſhire*, from the 3. *of July to the* 9.

AT the intreaty of Maſter *Rigbie* (my noble friend) I went along with him to *Mancheſter*, and there I ſaw the the *Militia* put in execution, & there was a ſtrong appearance, in number 7. or 8000. well furniſhed with Muskets and Pikes, & compleatly trained by the Captains that were there, and there was a great ſhout for halfe an houre, *For the King and Parliament, For the King and Parliament*, and at night they were diſmiſt. Maſter *Rigbie* told me as we went along, that they ſent a Letter unto him from *Mancheſter* upon Saterday in the night, and the meſſenger came unto him about one a clock; the contents of the Letter was, to meet the reſt of the Committee at Mancheſter upon Munday betimes: So he wrote an anſwer by the ſame meſſenger, who was ſtayed at Walton by a Watch which was ſet by Sir *Gilbert Houghton*, before whom they brought him, & he delivered him Maſter *Rigbies* Letter; and upon Sunday in the morning, Sir *Gilbert* ſent for M. *Rigbie*; and being come, he told him he had a Commiſſion from the King to break open all ſuch Letters. Maſter *Rigbie* asked him if he had taken the Proteſtation; and he told him he had: Then he demanded his Letter of him, in the name of all the Commons of England; and further told him, if he

broke it open, it might be he might be the first man that should be made an example in Lancashire; and then he delivered him his Letter unbroken up, and intreated him to stay and dine with him, which he did: And when they were at dinner, one M. *Dawton*, a great Recusant, and *M. Tylsley* came in as familiarly to Sir *Gilbert*, as if they had been Haile fellow, well met: and *M. Rigbie* told *Gilbert* and *M. Tylsley*, he could like them well, if they were not so familiar with Papists. This day after the company was dismist, the Committee sate one foure hoares, *M. Ashton*, *M. Rigbie*, and *M. Shuttleworth*, and the Gentlemen that were with them, *viz.* Sir *George Booth*, a Cheshire Knight, Sir *Thomas Stanley*, *M. Howcooft*, *M. Holland*, *M Starkey*.

Tuesday, July 5.

THis day the Committee and the said Gentlemen, sate from eight in the morning, till 8. at night, and about three of the clock they sent out a Sergeant at Arms which came from the Parliament with an Order to my Lo: *Strange*, to deliver the Magazine again to the severall townes from whence he had taken it, but M. *Rigbie* told me this day being Thursday, that he had heard nothing from the Sergeant, nor from the messenger that went with him: They went to a place called Knutsforth in Cheshire, where it is thought my Lord would be, for there he did intend this day to assemble great Forces, but Master *Rigbie* told me there was not past 600. and I thinke my Lord waa not there himselfe.

Wednesday, July 6.

AS I returned home from *Manchester* to *Preston*, in *Walton* I over-tooke *M. Kerbie* the Knight of our Shire

Shire, and there was in his companie one *Chorley* of *Chorley* (a ſeducing Papiſt, a fit companion for ſo luke-warme a Proteſtant) and theſe were very familiar together; *M. Kerbie* asked me what company there was there, I told him truly, and in ſcorne he told me that the Lord *Strange* did heare that there was a Sergeant come from the Parliament for him, and becauſe they ſhould not thinke he would flee from him, hee ſtaid at *Knowſley* to give him entertainment if he came, but what entertainment he did mean I cannot tell. A falſe meſſenger came this day to Sir *Gilbert Houghton*, and told him that the Lord *Wharton* was come to *Manchester* with 20000. men, whereupon he ſent with all ſpeede to all his tenants and commanded them that they ſhonld be readie upon an howers warning, and ſet a ſtrong watch about his houſe, but I thinke there was no brags in our Towne for that day; then they let honeſt Proteſtants goe through the ſtreets without ſcoffing at them, and calling them Round-heads, and *Tylſley* poſted up and downe in great feare, it was well if he kept all cleane, and how ſhould it be otherwiſe, ſeeing they oppoſe the Kings *Majeſties* Royall Authority, in the high Court of Parliament, the old and good government of England, the liberty of the Subject, the peace and well-fare of this Land, yea and the pure Proteſtant Religion it ſelfe, of which when their conſciences accuſe them, they are filled with guilt and feare, and ſo cannot ſtand before God and his Armie. If the Knight of this Shire had been at *Manchester*, you would have ſeen him ere this weeks end; they would have ſent him up unto you. One of his Bum-bailies came bragging to *M. Rigbie* as ſoone as we were lighted, and told him he was a comming:

But it was too good newes to be true, he dares not ſhew his face there.

Thurſday, July 7.

THis day it is reported, that the King made towards Hull with all his Forces upon Tueſday laſt, and ſwore he would either take the towne, or leave his bones under the walls: But Sir *John Hotham* drawing up the Sluce, his Majeſty retreated, as there is a book in print to that purpoſe. They ſay my Lord *Digbie* is with him for certaine, and that there were two ſhips comming for York from Holland, with 300000. li. and laden alſo with munition, but were met with by the Kings Ships, under the command of the Earle of Warwick: the one of the two over-ran them, and the other they ran aſhore neere unto Hull, in a creek butt. Of this I beleeve you have heard more fully then I. My Lord *Strange* this night is at Walton with Sir Sir *Gilbert Houghton*, and the high Sheriffe, & *Tylſley* is there; And they have commanded all betwixt 16. and 60. to be at Preſton to morrow, with the beſt Armes they have. My Lord intends to be there himſelfe, but what the event will be, I cannot yet tell. The Sheriffe hath been with the Lord *Strange* all this weeke; I beleeve he is the refuge he flyeth unto, when he is in danger.

Friday, July 8.

YEſterday it was commonly reported *M. Pym* was run from Parliament, which gave great heartning to the malignant party; but by the Diurnall I ſee it is falſe, *M. Tylſley* yeſterday night ſaid unto *Luke Hodghkinſon* in Sir *Gilberts* buttery, that he was told *M.* Major of *Preſton* had thought to have caſt him in priſon, which if he had, he would have this day puld

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downe the Priſon, and *M. Majors* houſe ſhould have beene ſet on fire, if he would nothave releaſed him. Truly it were well if the Parliament would ſend for this *Tylſley*, for he is a Captaine, one of the Commiſſion of Array, and doth more harme then any man I know. Yeſternight when the Lord *Strange* was at ſupper, he received a packet of Letters from York; what they were, I cannot tell. This day in the morning I ſpoke with the Serjeant, and he hath delivered the Order from the Houſes to the Lo: *Strange*, and he firſt told him he would returne an anſwer by word of mouth by him, and afterwards he told him he would ſend an anſwer himſelf to Parliament. Five men gave one *Roger Haddock* of Chorley very ſore ſtrokes, and broke his head to the very ſcull, becauſe he went with the Serjeant as a meſſenger to ſhew him my Lords houſe. The ſouldiers are all marched out of the towne, to the number of 4000. as I thinke, but the Poſte is in going; and what this day will bring forth, I cannot tell; but they ſay, they ſhout for the King; and my Lord *Strange*, and the Sheriffe have ſet foure barrels of beere abroach at the high Croſſe, to make the Souldiers drinke, as they returne backe. The Serjeant is here to arreſt the Sheriffe, but it is to no purpoſe, till the company be gone, if the Lord *Strange*, the Sheriffe, Sir *George Middleton*, and *Tylſley* were with you, we ſhould all be quiet. Here are many Papiſts, I beleeve a Catalogue of the names of the chief of them are ſent up. *Tylſleys* Lieutenant and one of his Sergeants are Papiſts. I ſhall write you more of this dayes proceedings the next poſte, my Lord is with them over the moore. Read this letter be ſure

to

to *M.W.* my brother *W.* provide for our safety, we are beset with papists, I dare not go to the moore, but my was there, and they told him he was a Round head, and swore they would kill him, so he came from amongst them: I am in haste. *Vale.*

Friday the 8. *of July,*
1642.

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THE SPEECH OF A CAVALEERE TO HIS COMRADES,

In answer to the Wardens SPEECH.

Written

By *Agamemnon Shaglock Van Dammee*,

Clerke of the Regiment.

LONDON,

Printed Anno. Domini 1642.

LONDON,
Printed Anno Domini 16[illegible].

The Speech of a Cavaleere to his Comrades:

In Answer to the Wardens Speech.

BRothers and Commanders of this never too civill society, Before I give fire to those Squibs and Crackers I am to discharge, my courtesie thinks it fit to present the complement of your poore servant, for your generall choyce of me to shake my locks before you this day for the honour I confesse, of the Cavaleiry; which I doubt not (by that unaccustomed quality amongst you cal'd patience, and upon condition you will not outswagger me) but to finish as well as the maddest roter here present. And for testimony of my acknowledgment of your favours, and as a preparation to the worke in hand here is a health of three glasses, when that is gone round I will proceed you cut the businesse it selfe in as new-coyn'd asseverations as my vapouring Genius can perform me.

You are now to conceive in what time and upon what occasion this discourse is grounded. The time is now, just now that I have received my pay, newly repaired my thredbare outside, and once more do enjoy that miraculous blessing of cleane Linnen, before my Fether and Scarfe beruffled, or the dew of Heaven hath fallen upon them, my pockets furnish'd, my braine inspired with raptures and enthusiasmes insinuated by the corroborative vertue of this excellent and never too much admired Cavary. The occasion, since high treason and hanging matters are become but market-talk, only but a game at Shittlecock, wherein the bold world dare tosse betwixt King and State every idle feare, and frivolous suggestion which fancy or imagination doth prompt and frame, in their halfe lost wits, and this kind of desperate communication growne more customary then the French tongue or fashion. Why should not we as

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well as all the world beſides take ſome liberty to prate of great matters to little purpoſe. And therefore as theſe two glaſſes more ſhall enable me, I will goe forward with ſuch matters as the heate of my blood and the vertigo in my braine ſhall drop into my language.

My Antagoniſt the Warden begins his Cinquepace with the Liturgy of the Church, wherein his Scotch Bagpipe whines you out his Antipathys thereunto in ſuch abominable out of tune chords that the unparaleld harmony rather begets ridiculous mirth then any ſolitude or ſoul-ſympathizing pleaſure. Now touching this ſubject, I muſt ingeniouſly confeſſe (Gentlemen) but pardon me for it, that the time hath been I have ſeen the inſide of a Church, although not often nor lately, and there although the Organ did exceed the noiſe of the voices, whereby not a plaine ſyllable more then *O* and *yaw*, he and *aiſe*, could be diſtinguiſhed, yet I verily beleeve the Vicars and ſong-men doe meane well by their ejaculations and gaping upwards and ſhakeing their gray-beards. And although the Organiſt doe as a Præludium to the Anthem play Sellengers-round, yet I muſt tell you that it is done with ſo much diviſion both on the treble and baſe keys, that no body but himſelfe can tell what to make of it, unleſſe he tell it to a friend as once he did, which friend began imediately to dance, and being ask'd by a Vicar what he meant (quoth he) to ſerve God as he was never ſerv'd in his life, but let that paſſe. I have ſeen books with good plate covers, guilt Candleſticks, Plush Carpets, &c. and ſo farre am I from thinking any hurt of all this, that I muſt acknowledge I have many times wiſht this kind of Liturgy in mine own chamber, that I might have made much of it, and uſed it more frequently then I did. Now for forme or eſſence of worſhip, I know (Gentlemen) you will eaſily give me credit, and not ſtand upon that needleſſe trouble of proofe, that I have been no extraordinary ſtudent therein, nor much addicted to the diſcourſes thereunto pertaining, whereby I cannot but hope you wil pardon me if I do not give you ſatisfaction in it. But concerning the VVardens church which is a conventicle, you may pleaſe to underſtand, that before I was in ſervice, in regard I owed ſome money in towne, I took occaſion to walk without my Periwig or my Sword, which I left with my then Landlord for his ſervice, thereby to obſcure my ſelfe from my Tobacco-Grocer, my Ale-draper, and my Thimble-merchant, and others into whoſe booke I had (by many faithful perſwaſions and honeſt proteſtations) dam'd my ſelfe in a matter of foure Nobles. And having likewiſe at that time by a woful miſchance gotten an imperfection in my noſe, whereby I could

no

not chuſe but ſpeake the right tone, I was by this meanes generally taken for a Round-head, and being on a time invited to the duties I went along with the party, who conducted me into a chamber one paire of ſtaires & a halfe below ſtaires, which preſented it ſelfe a Cellar, and a Kitchin, where there were a matter of twenty perſons of both ſexes: The men ſaluted me with welcome deare brother, I wiſh you had brought along with you a yoke-fellow that might be edifyed: The women told me they ſhould be glad to diſcover unto me the path wherein I was to tread, and ſo preſented me with a cup of Muſcadine and Egges, and thus ended the ſalutation, for being all very hungry the Bibles were preſently laid under the Dreſſer, and the meate brought to the table, and thus far, nere a man breathing could complaine of their Liturgy; marry after dinner which was finiſhed in leſſe then foure houres, they fel to (I cannot call it ſinging, but) howling the 119. Pſalm, the ſuddain ſqueaking whereof frighted me out of the houſe, and hath made me looke thus madly ever ſince. Now for theſe reaſons, I ſee no hurt in the Liturgy, and therefore as I love it, ſo deep will I drink to the ful confirmation and continuation thereof.

The next thing which his Wardenſhips wiſedome flys upon as eagerly as a Hauke, or a Buſſard ſeiſes a Partridge or carrion, is the Militia, of which kinde of Militia I will not ſpeake one word, it was ſo well done, (if not over done by the Warden himſelfe) but I will dilate upon our owne Militia, that of us the Cavaliers, and Gentlemen of this preſent ſociety. In which you muſt underſtand, I meane not the Cavaliers that belaboured themſelves ſo bravely at *Weſtminſter*, nor they that now attend at *Yorke*, for ſuch as they are a thought too great to be jeſted withall, and are or may be our paymaiſters: no, I meane us the new made Gentlemen of the times, us that have woon our Armes by feats of Crivalry done in the *North* of *England*, where we did nothing at all, and I ſay what though we cannot prove the diſcent from our anceſtors. Tis no matter, the greater glory hangs upon our Swords, and the world ſhall ſtudy new haroldry purpoſely to enable us with the Armes of the Gentry. Thou *Tom Trimnell* waſt Sir *John Sucklins* Taylor, in making the doublets didſt reduce as much ſhavings as made thy ſelfe a ſuit, ſo becauſe a Trooper and art now a Cavalier. Thou Maſter *Fawne* waſt thy Captaines man got his caſt clothes, and are now a formall Cavalier, haſt the garbe, the othes, the vapours, and all things in a Taverne pertaining to the function, I my ſelfe was a Gentleman before indeed, for I was gentleman uſher to the Lady at

Chearing-

Charing-Crosse that hath vow'd never to sin with any but Souldiers, and hath been infamous with so many of them, by her Commendations I was made a Corporall, and am therefore an absolute Cavalier: And now Gentlemen that we may perfectly attribute the title to our selves, If there be any amongst us that beares the name of any great Family in the Kingdome, let him pretend himselfe of the same house, and bloud, twill carry it amongst those that cannot contradict it. Or besides by the adding, diminishing, or exchanging a letter or sillable of your owne names into other mens it is easily done: And therefore he whose name is, *Person* may call himselfe *Percy*, *Barton* may change to *Baron*, *Cliff.* to *Clifford*, or *Clifton*, and then againe let the want of meanes be supply'd with excesse of swaggering, and demincering, a kind of testy pragmaticall bearing, and scorning to answer any man that question's your birth, all easie wayes to preserve your selves under the title of Cavaliers, which very bare title is enough to make you of that Militia, which service we hope will not be much more difficult then that Militia the Warden mentions, so long as one Array continues at *York*, and th'other at *London*, and howsoever well their protectors doe agree, yet I hope their Armies may never come nearer then they are, and that partly for the Common-wealths sake, and partly for our owne sakes, for truly these meeting services are not halfe so comfortable as those six, or seavenscore miles distance, And to be a warrier, a Cavalier, a Soldate, and lie in a fetherbed, eate and drinke like Epicures, not to be lowly, why it almost as easie a perfection as to be a Round-head, although the Round-head be far unfit to be a Cavalier, for surely the steele Helmet would chafe his eares to peeces, there being no haire to defend them. Besides the noyse of the Guns would runne like an Axell through his eares, and turne his head round about it, for you know hee's giddy already; No, no we are the men that must charge at distance, and stand for the good of that party that will pay best, and doubt not to defend them bouldly against no resistance, But I will end this argument lest my cock-braines should hurry mee into such circumstances, as would bring me into question without redemption.

The third discourse his grave frenzy throwes him on is the extirpation of the Papists that giving Religion, that leavies their great Legacies in the hands of the Priests to be distributed to charitable uses, and make their children beggars for their better mortification, if they but dare to stir, let us alone with them now their armes are taken away, Mary if the Protestant Jesuits were but as well

well tam'd as they are there would be no use for us in *England*, we might even trudge as Volunteers to the other Kingdome, where we should hardly find so good entertainment; and yet we should make prety worke with them, if they were but disarm'd as the papists here are. And Gentlemen, when the seditions are appeased here we expect no other imployment. But this Discourse tends to my next argument, therefore I will touch it but sparingly, onely six glasses to their destruction before we come, that we may have the easier service; if we be cald, I pray you pledge it, that it may be knowne we can wish them mischiefe thus farre off, and that at a neerer we might be cald on to doe something too upon any reasonable odds in Armes and Amunition.

Then my adversary proceeds to beat out the quintesence of his noddle, Would that imployment of beating out had been mine, I would have done it to some purpose. But that is of the Irish expedition, in which I will say nothing of the benefit thereof, more then appertaines to our selves, which consists of these conveniences, naked Armes appearing out of Shirty doublets like Pedlars or Glasse-carriers with halfe breeces, footlesse stockins, and over them drawne a paire of Leather-buskins, which in former daies had been boots of a decent wearing, and neere to the primitive nakednesse. For dyet, think not scorn of mouldy Bisket, and a fat Coult boild in his own skin, if you can catch it: for want of dyet that precious vapour of *Virginia* in a leaguer pipe is a singular prevention to stop the yawning of the hungry stomack; and grudge not now and then to be magnificently starv'd to death for want of these commodities too; and the sports and recreations that belong to this imployment of standing centinell foure long houres in a frosty night, or lying *per dein* in a trench of cold water, which is a soveraigne provocative to that comfortable malady called the Belly-ach, and yet there may be better accommodations if the Adventurers will but bring in their money fast enough; but in case they do not the aforesaid solaces and preferments are like enough to enlue. Now Gentlemen, you know we are the men must actually and personally hazzard our selves in these affaires, whereas that cowardly slave the Roundhead, if he were cal'd to the imployment, would be hang'd here for disobedience to his Colours, rather then stir a foot towards it; and yet at home dares preach against us, yea and pray too till his eyes be almost started out of his head with praying for our confusion, that must defend him to live

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at eaſe ſnarling like a dogge in a manger, and will neither do good himſelfe, nor permit others to do it, he vexes me to the heart, but I wil drownd ſorrow in this Beare-boule of Sacke, and ſo end this buſineſſe.

Laſtly, he proceeds to his period, his pudding pricke, his *nil ultra* coxombry, his feares and jealouſies; for our part Gentlemen, we are now armed *cap a pe* with a good grape Armour, and is this a time for us to feare? No, I feare not the devil himſelfe in any ſhape whatſoever. I could now outſtare a Baſilisk, poyſon a Crocadile with one puffe of my ſmoke-reek'd noſtrils, I durſt do any thing that ever any man or men combined to any other creature ever attempted, O for an Army of ſuch as we now are ready pitcht, to aſſault all the Rebels in *Ireland* joynd before us, S. *Patrick* himſelf, were his legend true, ſhould find, that mortal creatures inſpired with immortal Sacke, were able to vanquiſh an Army of ſuch as himſelfe. nay, ſince I am now like to be in the Array of one ſide or other, let me tel you, I feare not a Roundhead, which of all ſhapes elſe I am the moſt afraid on, if afraid I could be. But Gentlemen, I have dilated ſo long, that I can hold open my eyes no longer, I wil therefore comply with the Warden in one particular, and fal aſleep, And that without a quarrel firſt had too, which is no ordinary miracle.

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LIBRARY OF CONGRESS

July 12th. 1642.

NEWES FROM

IRELAND,

Relating

HOW CAPTAINE *Vaughan* put to the Sword 300. armed Rebels, and how the Earle of *Castle-haven*, Sir *Hen: Elmar*, Sir *Nich: White*, and his 2. sons are imprisoned as Traytors in *Dublin* Castle.

Together

With the Copies of 2. Letters from *YORKE*, Dated *Julii* 8. 1642.

RELATING HOW THE KING hath besiedged *Hull*, and how Sir *JOHN Hotham* hath drowned the Country thereabout.

LONDON,

Printed for *John Sweeting*, *July* 12. 1642.

July 12th 1642.

IRELAND

Relating

HOW CAPTAIN

Vaughan put to the Sword 300. armed

Rebels, and blew the Bank of Cull-

VVith the Copies of Letters from

LONDON, Printed July 8. 1642.

RELATING HOW THE KING

hath beheaded Wat, and how Sir JOHN

TRUE INTELLIGENCE from Ireland, Relating many Paſſages of great conſequence.

Dublin, June the 16. 1642.

WEE had a Meſſenger came from the Army, with newes of the taking of Kneck-Linch Caſtle, 18. miles off, a very ſtrong Caſtle, one *Plunket* being chiefe that was in it, who ſtood out to the laſt, but when they ſaw our men ſo violent, not fearing to come upon the walls of the Caſtle, then all the women cryed for quarter, and it was granted them, but the men fired the ſtayres and roomes about their own eares, ſo our men at laſt went in, and put all to the Sword, but the women, ſave only 7. that would not have

quarter, we had 20. men, as they ſay, loſt, Lieutenant Colonell *Kirke* ſhot in the backe, who will hardly eſcape it; of the enemy 80. killed, and ſome Commanders taken.

Upon the taking of that Caſtle, Lord of Trimbeſtons Caſtle, a Rebell was left by them that kept it.

The ſeventeenth day, the Earle of Caſtlehaven, Sir *Henry Elmer*, Sir *Nicholas White*, and his two ſons, were called to the Kings Bench, from thence committed cloſe Priſoners as Traytors; but the Earle fained himſelf ſick, and went not, and ſtill remaines in the Sheriffes hands.

The eighteenth day, one *Ruſſell*, and one *Archbald* were hanged and quartered, able men in eſtate, their fact I know not: That night wee had ſome Cattle ſtollen by the Rebels, within two miles of us.

The twentieth day, one Captaine *Lloyd* was buried, a Captaine of the Fire-locks, which is a great loſſe, being a valiant man: that day the Lords had notice that the Rebels would come neare us, out of Wicklow ſide, South-weſtward, that night 700. foot and 2. troopes of horſe went that way, under the command of Colonell *Gilſon*, and ſo burnt all the way as they went, 14. miles outright, and none to oppoſe them, but all run away to the Woods, and Mountaines, but tooke their Cattle with them,

them, for I beleeve they had notice of our Armies comming. That day ſome came from Dundalke, that brings word, that Captaine *Vaughan*, Governour of the Towne, had pillaged a protected Houſe within two miles of the Towne, having notice of ſome deſign this man had, to bring the Rebels to take Dundalke, he being familiar with our Army, and protected by Sir *Henry Tichborne*, but as God would have it, our Army miſtruſted him, and upon that Captaine *Vaughan* went, as his uſuall courſe was, to this mans houſe, but gave order to Captaine *Codogan*, to bring ſome Companies after him: ſo *Vaughan* tooke on him nothing, but called the man out, and rid about the fields, in the meane time Captaine *Codogan* entered the houſe, and found there 300. men, moſt of them armed, put them all to the Sword, and found Letters from Sir *Philem O Neale*, to wiſh him to ſtop the Poſt from Drogheda to Dundalke, and withall writ to him that he would be with him upon Sunday night with 12000. men to take Dundalke, and found with the man a protection from Sir *Philem O Neale*, the man they have priſoner, and two Prieſts beſides.

Sunday night, they looked for Sir *Philem O Neale*, and had prepared themſelves for his comming, but he came not.

That

That night likewiſe we had ſome Cattle ſtollen by the Rebels, this they doe alwayes when our Army is abroad, thinking that will turne them home.

The Parliament doth ſit here, the Biſhop of *Kiffanoxah* made a brave Speech againſt Papiſts, and to have the Law in force againſt them, and they not to ſit in Parliament at all; the Houſe of Commons drew up an Order to that purpoſe; all that ſate tooke the Oath of Supremacy, and now they are about to make an Act againſt Jeſuits and Prieſts, and all Papiſts, to be in force here as it is in *England*. That night our Army that went out the day before, came home very well, and brought home ſome Pillage, about an hundred Cowes, many ſheepe, and ſome horſes, burnt fortie or fiftie Townes and Villages: Alſo that day a Proclamation proclaimed, that no Souldiers ſhould pillage them that came to Market, neither cut or mow graſſe or greene corne without warrant from the Lords, or their Colonell, as they have done, both robbed and pillaged, and cut graſſe, corne, and ſpoyle all that come neere them; but now if they doe ſo, they are to be executed by Martiall Law; the Provoſt Martiall of the City hath a ſtrict command to looke to the buſineſſe, and to execute the offenders.

Thus

This I have given you a ſhort Relation of what hath hapned this weeke, Farewell, till the next, I reſt,

Yours to Command.

Dublin, *June* 26.
1642.

FINIS.

Sir,

THeſe are to intreat you, if that you have not ſent the Wares by Sea yet, not to ſend them untill I ſend you farther word, for there is nothing can come nor goe by Sea, for we heare his Majeſty hath blocked up Hull on every ſide, ſo that there can nothing ſtir, and Sir John Hotham hath drowned all about him; but it is certainly reported with us, that his Majeſty planted his Ordnance ſo, that they can get neither meat nor water, but only by the Haven, for the other is cut off from him; Sir John hath made divers ſhot at the Kings Armie, but did no harme, ſave only that a Bullet ſtruck down a man, but he recovered againe: I will ſhortly ſend you your money, and ſo I reſt,

Your loving Friend.

July 8. 1642.

Sir,

YOur Letter was ſent to Hull, but we heard no word backe: Hull is beſiedged round about, that no man can come out of the Towne, women and beames may come out, I purpoſe to goe to Hull this Saturday, and I ſhall ſend you word of your Letter by the next Poſt, your loving friend to his power,

Tho: Richardſon.

York, July 8. 1642.

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THE ANSWER AND RESOLVTION

Of the States of HOLLAND, concerning the *Queenes* Majesties Desire to the States.

Delivered to Her Maiesty *July* the 6. by the Duke of *Lunenburg*.

ALSO

A true Relation of two Ships which came from *Holland*, laden with Ammunition, and great store of Moneyes, and many Commanders, who are now with His Maiestie at *Yorke*, which landed at *Holdernesse*, the 4 of *July*, 1642.

Ordered to be Printed and Published.

Jo. Browne, Cler. Parl.

July, 12. LONDON, Printed for *J. H.* and *T. R.* 1642

ANSWER

AND

RESOLVTION

The Answer and Resolution of the States in *Holland*.

THe Queens Majesty since her departure from the English Court and her arrivall in *Holland*, being moved with the consideration of the manifold dangers which trouble this Kingdome, and which without speedy prevention must of necessity produce greater and more full of danger; we being moved with these and the like considerations, being grieved at the difference between the King and his Parliament, did most seriously, as one most tender of this Kingdome, did expresse her selfe unto the States of *Holland*, and seriously entreated from them their assistance in the Reconciliation of the King and Parliament, and withall desi-

ring them that they would undertake to compose, and settle the difference which did so much distract this Kingdome, and for which she her selfe, as a maine sharer in these troubles, would acknowledge the benefit received, and accept as done unto her owne person. This Message or Desire was willingly received by the States, and at a publique Assembly at the Hague was openly read, but for the present they returned for answer to her Majesty, that her Desires were of so great weight and consequence, that they must assume some time for Answer, and that for the present they could not returne any thing to her Majesty in satisfaction to her desires, but their promise of their services, which should suddainly wait upon her with their Resolution to those her Desires.

Upon the 2. of July there was another meeting assembled, and in the Audience of those that were present, the sense of

Majesties Desires was reiterated, and after publication, & a long debate thereof among the States, they did intimate their mind and chose the Duke of Lineburg to present their Answer and Resolution to her Majesty, who with all conveniency and speed that might be, provided himselfe to visit and deliver the minds of the States unto her Highnesse. The summe whereof he delivered unto every particular of her Desires. To the first Desire, *That it was a most unpleasing Office and that it did not become any Kingdome to interpose or meddle with the affaires that concerne another Nation, or to screw or search into the secrets and private occurrences that doe belong unto another State, yet they did heartily desire a Composure of all differences to the Honour of God, the content of his Majesty, and the prosperity of the Kingdome of England.* For that they beside the Relation which they were lately happy in by the Conjunction of their Nation,

with ours of England, occasioned by the most happy and most auspicious Marriage of the Prince of *Orange* his sonne to the most hopefull Lady MARY Eldest Daughter to the King of England, they had many other obligations and inducement to desire and by all meanes further as much as in them lyes the Union and blessed estate of His Majesties Kingdomes.

And with all promised their assistance, so farre as might stand with their Honour to use all possible meanes of reconcilement between His Majesty and His Parliament.

And also informed the *Queens* Majesty that they would dispatch a suddaine Ambassage to the King and Parliament, by which Letters they would move both King and Parliament to a reconcilement, and intimate unto them the danger of Civill difference betweene the King and Subject, not doubting but they should obtaine so much respect from both, as

not

not to deny their desires, which were onely grounded upon their faithfull desires of peace, and their true intentions to serve His Majesty and Parliament. To her Majesties second Desire, to furnish His Majesty with strength against the opposition of these present times. His reply in the name of all the States was, That what power or forces soever they were masters of, they would wish no better imployment then to serve the King of England, and to assist him against the violence and invasion of any forraigne enemy. But for any forces against His owne Subjects, they must desire more deliberation. For they did so much tender His Majesties Honour and advancement, and the prosperity of His Kingdomes, that they shall not dare to doe any thing which may by any meanes tend to the dishonour of the King, or the disquiet of His Subjects, or Kingdome, And that they did fore-see that if those distracted proceedings of this

King-

Kingdome were not in time prohibited and that ruine and destruction would be the consequence and effect of private dissentions. This was the answer delivered by the Duke of Luneburg to her Majesty concerning her Desires for the present, but since that time it is generally reported that two ships very well laden with all Warlike provision were sent over from the States with two hundred thousand pound to His Majesty in money, in which ships were also almost two hundred Ancient Commanders, which for this many yeares had served under the States of Holland, all which both ships, moneyes, ammunition, and Commanders were landed at Holdernesse the 4. of July, and are now with His Majesty at *York*.

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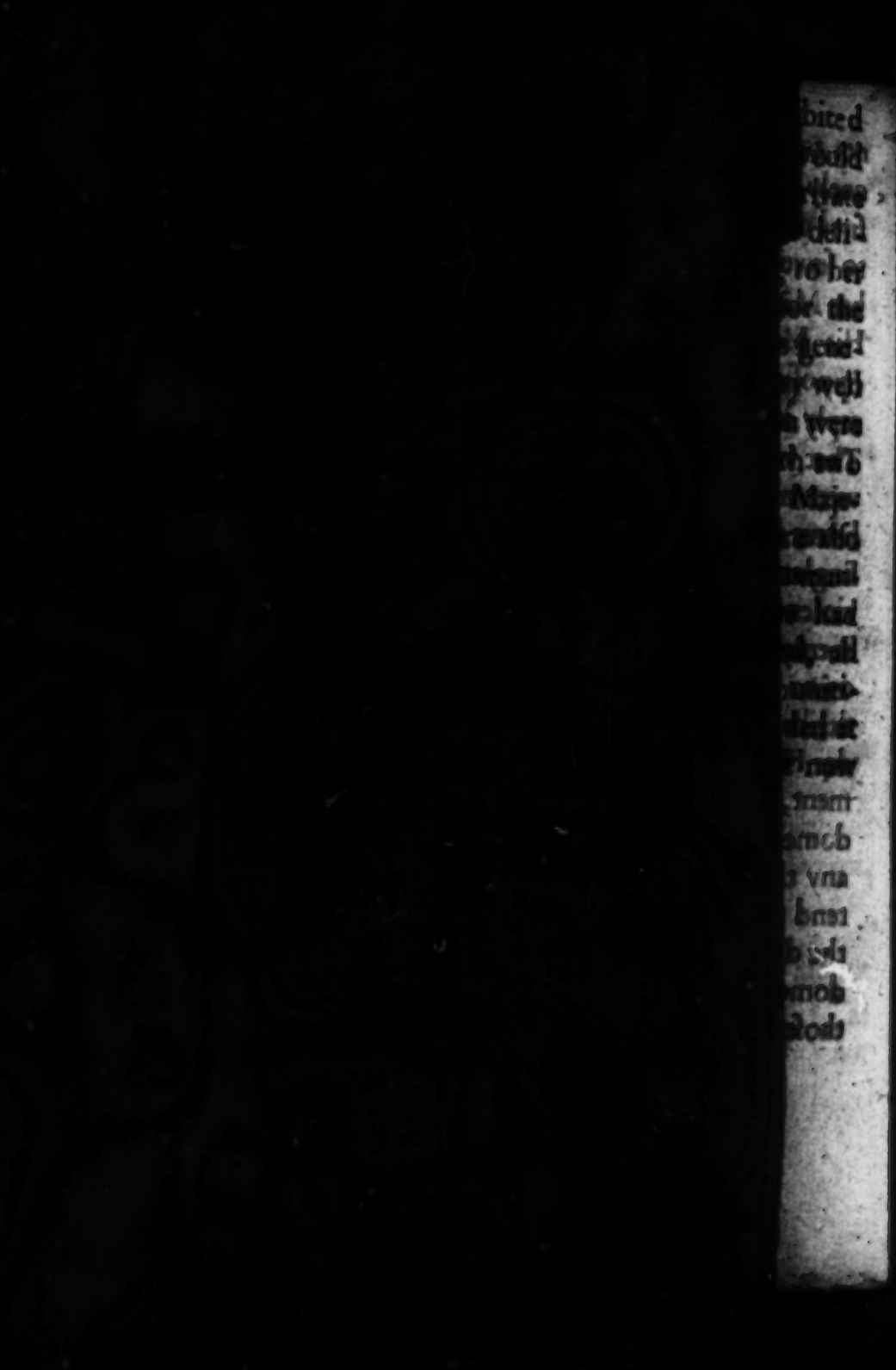
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ARTICLES 43

Of IMPEACHMENT

Against Sir ~~John~~ Henry GVRNEY Knight.

Lord Maior of *London*, who was committed to the Tower by the High Court of Parliament, on Munday the 11. of *July*, 1642.

Wherein is declared the severall misdemeanors which hath been committed by him since his comming into Office.

Whereunto is annexed

Severall matters of Note concerning the Earle of *Stamford*, Sir *Arthur Haslerigge*, and the Lord *Brookes*.

Members of the Honourable Assembly of Parliament, Likewise the humble Petition of the County of *Leicester*, Presented to the said Houses, touching Mr. *Hastings*, Sonne to the Earle of *Huntington*.

Likewise His Majesties Resolution concerning the Earle of *Warwicke*.

Oordered that this be Printed and Published.

Hen. Elsinge, Cler. Parl. D. C.

July, 12. LONDON, Printed for *J. H.* and *T. Ryder*, 1642.

ARTICLES

OF IMPEACHMENT

Against Sir [illegible] Knight.

Lord Mayor of London, who was committed to the Tower by the High Court of Parliament, on Monday the [illegible].

Wherein is declared the Several Illegal and Arbitrary Actions which he has committed in his Office.

Several matters of Note concerning the Parliament, Sir Arthur Haslerig, and the Lord Mayor.

Likewise the Honourable Assembly of Parliament, Likewise the humble Petition of [illegible]

Likewise His Majesties Resolution concerning the Parliament of Westminster.

Ordered that it be Printed and Published.

Wm. Lilliye. Cler. Parl. D. C.

[illegible] and T. K. 1642.

Great ſatisfaction concerning the Imprisonment of the Lord MAYOR of *London*, which was committed to the *Tower*, &c.

IT is no wonder that Ignarant men fall ſo often into a *Premunire*, and one lyable to undergoe the ſincerity of the Law for petty Crimes, when the great men whoſe wit and judgements are acquainted with the queint ſalacies of this ſicke Sate, and ſo miſled and ſuffer themſelves to be guilty of ſo much errour, but tis no wonder, for Honour is ſuch a painted pill covered with tempting ſweets that, in-

that it in chants, nay wraps the Soule in pleasing fumbers, and in a dull and Lethargicke leprofie, inchaines them in a pleasing Servitude, and makes them slaves forever, so it has happened with many great men of late, but the most remarkeable is the Lord Major of this Citie, who having beene honoured by his by his Majesty in an unusuall manner, thought that honour would beare him out in all things, but he found the contrary, for on Friday last he was called to the Lords House, to answer a charge against him, of many high misdemeanors committed by him since he came into his Office, and after the reading of his first charge, by reason of other businesse he was ordered to appeare on Monday, which was accordingly performed, and comming to the Barre his Charge was read which contained these particulars.

1. *That the said Lord Major hath bin a mover of Sedition in the Kingdome.*

2. *In that he cauſed the Kings Proclamation concerning the Commiſſion of Array.*

3. *That he had made divers breaches of his Oath concerning the Affaires of the City.*

The Lords and Commons received a Petition from the County of *Leiceſter*, wherein was declared the great danger they were in by reaſon that Mr. *Haſtings* had proclaimed himſelfe High Sheriffe of that County, and endeavoured to raiſe what Forces he poſſibly can, deſiring Parliament to ſend downe Commiſſioners with Commiſſions to men of truſt to be commanders over them, which was likewiſe taken into ſerious conſideration.

Likewiſe a Letter was read in the Houſe of Commons, that came from the Lord *Brooke*, Lord Lievtenant of the County of *Warwicke*, declaring that the Trained Bands of that County, did very willingly appeare, and with great rea-

dineſſedid obey the Ordinance of the of Parliament concerning the *Miſitia*, and that there appeared one thouſand and ſevenhundred Voluntiers, and that the Earle of *Northampton* was expected to appeere with the Commiſſion of Aray, to oppoſe him in that Ordinace, but as yet he had not appeared.

The Earle of *Stamford* likewiſe came to the Houſe, and acquainted them that all the Ieſuits and Popiſts in that County, did conſpire together to ruine him and his Houſe, and that he was forced to keepe in his Houſe in *Leiceſter*, and to keepe a hundred and fifty Souldiers at his owne charge to defend himſelfe, for that Mr. *Haſtings* with an hundered Horſe had made many attempts upon his Houſe, whereupon he had order for the Leavying of five hundred Faote, and a hundred Horſe, to ſuppreſſe them.

Like-

Likewise they voted that the Commission of Aray, granted by his Majesty, was illegall, and contrary to the propriety of the Subject.

Ordered that this be printed and published.

Hen. Elsing D.C.

His Maieſties Reſolution concerning the Earle of *Warwicke*.

His Majeſty taking into conſideration the Government of his Navie Royall, his will and pleaſure was, That Sir *John Pennington* ſhould have the place of Admiralſhip reſigned unto him, being againſt his Majeſties will and pleaſure, that the Earle of *Warwicke* ſhould enjoy that place any longer, and to that end and purpoſe did ſend a Meſsage to the Earle of *Warwicke* to give up his place, and that hee ſhould obey his ſpeciall Command, which was, that hee ſhould reſign his place to Sir *Iohn Pennington*, the ſaid Sir *John* being neere unto him, exhorting him [redacted]

His Majeſty was likewiſe reſolved, that he ſhould not enjoy that place any longer, but that he ſhould obey His Command therein.

Ordered that this be Printed, and publiſhed.

John Browne, Cler. Parl.

FINIS.

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THE HUMBLE PETITION OF THE GENTRY and Inhabitants of *HOLDERNES*:

WITH

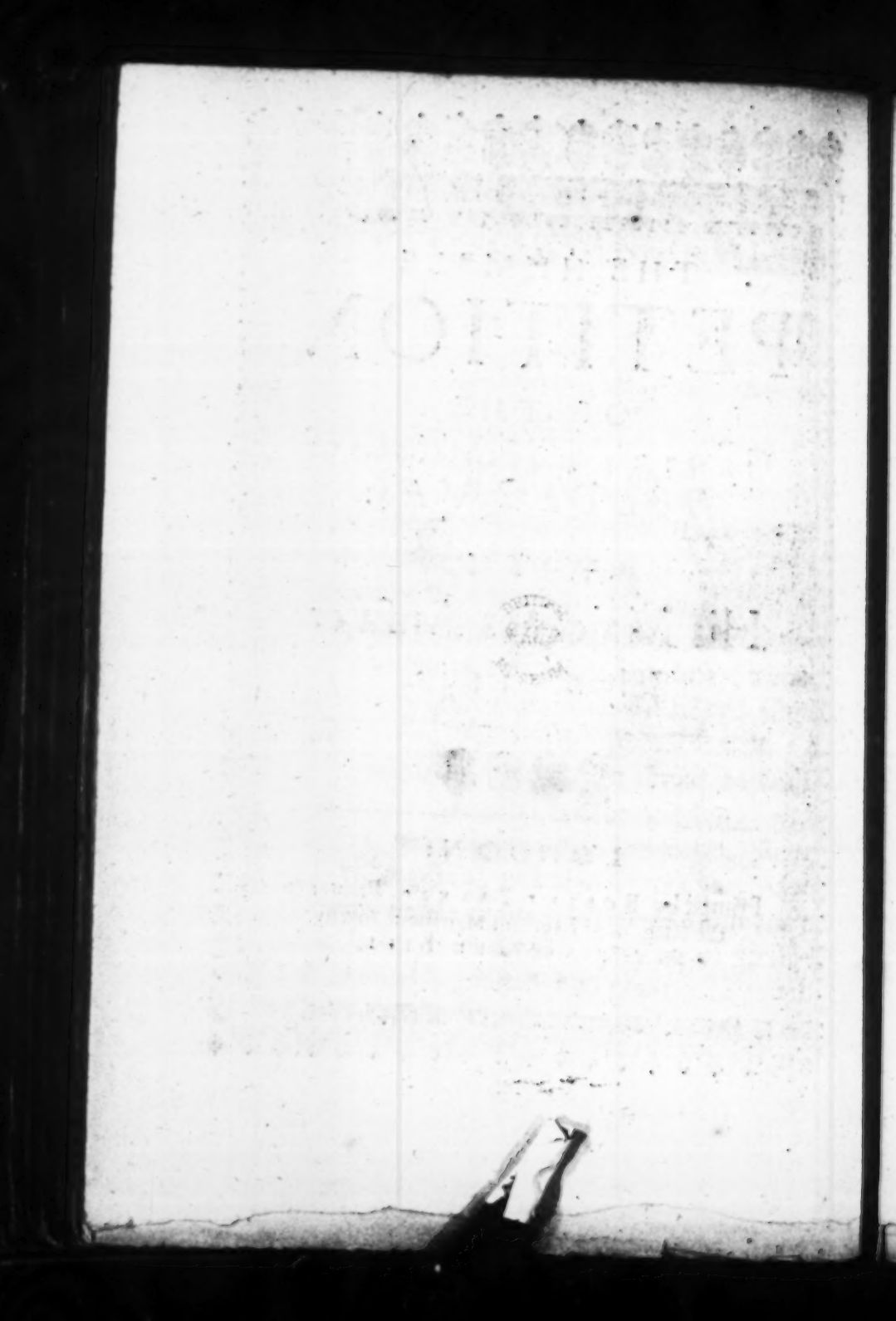
His Majesties Answer

July 6. 1642.

LONDON:

Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

1642.



To the Kings moſt Excellent Majeſtie,

The humble Petition of the Gentry and Inhabitants of Holdernes.

WE your Majeſties moſt loyall and oppreſſed Subjects, having for the ſpace of four Moneths (with much patience and prejudice) endured great and inſupportable Loſſe by Sir *Iohn Hothams* taking into *Hull* (a diſtinct Countie from us) part of the Trained Bands of *Yorkſhire*, contrary to Law, your Sacred Majeſties right, and expreſſe Command, by detaining our Arms, deſtroying our Trade and Markets, with many more Preſſures upon us, then we are willing to repeat. Howbeit this laſt attempt of cutting our Banks, Drowning part, and indangering the reſt of the Level

of *Holdernes*, is a Preſumption higher then was ever yet attempted by any Subject to our knowledges; As if Sir *John Hotham* at once intended to deſtroy our Free-holds and Proprieties; And for no other Cauſe, as we conceive, but for ſerving your Majeſtie, according to our Allegiance and the known Laws of the Land.

Our moſt humble Prayer therefore is, That Your Majeſtie will vouchſafe ſpeedily to take the premiſſes into your gracious and tender conſideration for ſecuring our Fears.

And your Majeſties Petitioners, as in duty bound, ſhall ever pray for your happy and glorious Reign over us, &c.

SUB-

Subſcribed by

Rob. Hilliard, *Chriſtopher Holme*, *Matthew Wentworth*, *Francis Cobb*, *Leonard Robinſon*, *James Cane*, *Chriſtopher Hilliard*, *Gilbert Gower*, and neer three hundred others, and delivered to His Majeſtie at *Beverley*, the ſixth of July, 1642.



At the Court at York, the sixth of July, 1642.

His Majestie hath commanded me to give this Answer to this Petition.

That he with just Commiseration and all possible Compassion considers the miserable condition of the Petitioners, And will both by publishing his Pro-

Proclamations, and by drawing such Forces together as He shall be able to leavie, endeavour the Petitioners Relief in their present sufferings, and prevention of their future, with any hazard that may befall His own Person. In the mean time His Majestie hopes all His good Subjects do plainly discern, how impossible it is for their Interests to be preserved, when His just Rights and Power are taken from Him.

Falkland.

FINIS.



HIS MAJESTIES DECLARATION,

Made the 13. of June, 1642. To the Lords, attending His Majeſtie at YORK: and to others of His Majeſties Privie Councell there. Together with their Promiſe thereupon ſubſcribed by them.

ALSO,

The Copie of a LETTER, ſent from divers Knights and Gentlemen of *Nottingham-ſhire*, to the Knights ſerving for that County in PARLIAMENT.

1. *July*, 1642.

Printed at YORK, and re-printed at LONDON by ROBERT YOUNG, his Majeſties Printer for Scotland.

HIS
MAJESTIES
DECLARATION.

Made the 1. of June, 1642. To the
Lords, attending His Majestie at YORK.
and to others of His Majesties Privie
Counsell there. Together with
three Proposalls therein
mentioned by them.

AND
The Copie of a LETTER, sent from
divers Knights and Gentlemen of Nottingham-
shire, to the Knights serving for that
County in PARLIAMENT.

1. July, 1642.

Printed at YORK, and re-printed at LONDON by
ROBERT YOUNG, his Majesties Prin-
ter for Scotland.

His Majesties Declaration, made the 13 of June 1642.

to the Lords attending his Majestie at *York*, and to others of His Majesties Privie Councell there: Together with their Promise thereupon subscribed by them.

CHARLES R.

WE do Declare, That we will not require, nor exact any Obedience from you, but what shall be Warranted by the knowne Law of the Land; as we doe expect, That you shall not yeeld to any Commands not legally grounded, or imposed by any other.

And we doe further Declare, That we will Defend every one of you, and all such as shall refuse any such Commands, whether they proceed from Votes and Orders of both Houses, or any other way, from all Dangers and hazards whatsoever.

And we doe further Declare, That we will defend the true Protestant Religion established by the Law of the Land, the lawfull Liberties of the Subjects of England, and full Priviledges of all the three Estates of Parliament: and shall require no further Obedience from you, then as according by we shall performe the same.

And we doe Declare, That we will not (as is falsely pretended) engage you, or any of you, in any War against the Parliament, except it be for Our necessary defence and safety against such as doe insolently invade, or attempt against Us, or such as shall adhere to Us.

YORK 13. Junii. 1642.

The Promiſe of the ſaid Lords and others.

WE doe engage our ſelves, Not to obey any Orders or Commands whatſoever, not warranted by the knowne Lawes of the Land.

We doe engage our ſelves to defend Your Majeſties Perſon, Crowne and Dignitie, together with Your Majeſties juſt and Legall Prerogative, againſt all perſons and power whatſoever.

We will defend the true Proteſtant Religion eſtabliſhed by the Law of the Land, The lawfull Liberties of the Subject of England, and juſt Priviledges of Your Majeſtie, and both Your Houſes of Parliament.

And laſtly, we engage our ſelves, not to obey any Rule, Order, or Ordinance whatſoever concerning any *Militia*, that hath not the Royall Aſſent.

York, 13. *Junii*. 1642.

Lord *Keeper*,
L. D. of *Richmond*,
L. M. *Herisford*,
Earle of *Lindſey*,
E. of *Cumberland*,
E. of *Huntingdon*,
E. of *Bath*.
E. of *Southampton*,
E. of *Dorſet*,
E. of *Saliſbury*,
E. of *Northampton*,
E. of *Devonſhire*,
E. of *Cambridge*,
E. of *Briſtoll*,
E. of *Weſtmerland*,
E. of *Barkſhire*,
E. of *Monmouth*,
E. of *Rivers*,
E. of *Newcaſtle*,
E. of *Dover*,
E. of *Carnarvan*,
E. of *Newport*,
L. *Mowbray* & *Maltravers*,
L. *Willoughby* of *Brisby*,
L. *Rich*,
L. Ch. *Howard* of *Charleton*,
L. *Newark*,
L. *Paget*,
L. *Chandos*,

Subſcribed by
L. *Faucenbridge*,
L. *Paulet*,
L. *Lovelace*,
L. *Savile*,
L. *Coventry*,
L. *Mohun*,
L. *Dunſmore*,
L. *Seymour*,
L. *Grey* of *Ruthin*,
L. *Capell*,
L. *Falkland*,
Mr. *Comptroller*,
Mr. Sect. *Nicolas*,
M. *Chancellor* of the *Exchequer*,
L. Ch. Juſt. *Banks*.

To

To our much Honoured Friends, Sir *Thomas Hutchinson* Knight, and *Robert Sutton* Esq. Knights of the Shire for the County of *Nottingham*.

Gentlemen,

Finding, to our great griefe (by divers printed Declarations) the unhappy differences betwixt his Majestie and his Parliament, and from thence apprehending great fear of further distractions, we have thought fit to impart our hearts freely unto you as men chosen by us, and instructed for us, to represent us, and our desires in Your Honourable House of Commons: Whereof, in the first place, upon all occasions, we desire you to render the acknowledgement of our humble and hearty thanks for those many good Laws, which by their Care and Wisdome, together with his Majesties Grace and Favour, have been obtained for us, both for the securing us in the point of our Property, and also for the freeing us from the unlimited power of Arbitrary government: And herein his Majestie having concurred with you in all that we could expect or can desire both for our Persons and Estates, and at severall times promised to joyn with his Parliament for the reforming and reducing both the Doctrine and Discipline of the Church to the best and purest times since the Reformation; And if this were done, what others would expect we know not, we desire no more. And now we cannot but stand amazed, to see the King, the Lords and Commons agree in all that wee can think necessary for Reformation, and for securing us hereafter to bee governed according to the good Laws of the Land in force, and yet such great Distraction amongst those three Estates. We heard long since reports, and saw printed Papers of the great dangers of Papists, and that even in our own County, but beleeve there was no truth nor ground of any such. Wee heard great Rumors of forraigne Force from *France* and *Denmarke*; but, thankes be to God, we see no such dan-

ger; and yet under these pretences, there is great preparation of putting us in a posture of Defence, and a great necessity pretended of setling the *Militia*: But we see more cause to feare the remedy, then the disease; For this posture (as you call it) of Defence doth carry a face of War with it, even amongst our selves, and concerning it we are distracted with contrary Commands: the Houses of Parliament command one thing, the King forbids that Command; the King commands, and the Houses of Parliament forbid that Command, and we are at a stand, and yet wee are ever ready to yeeld Obedience to all the known Lawes of the Land: and we have ever been taught, That all those Lawes made in Parliament, consist of three Estates, the Commons, Lords, and King, and wee thinke it dangerous to untwist that triple Cord; and we hold it our greatest Priviledge, That the King and Lords, whom wee have heard sometime joyned in Councell, could not make a Law to bind us without our consent in Parliament; and by the same reason, wee cannot expect that the Commons, with the Lords, should make a Law or an Ordinance, of the force of a Law, to binde without the King, especially against the King. And as wee doe not yeeld any Act of Obedience to the Kings Command simply, but as it is warranted by Law, made by his Authority, with the Consent of both Houses; so we shall not conceive our selves bound to obey one or both Houses without the King, but in such things as are according to the known Lawes of the Land. When the King by his Writ gave us power to chuse you, it was to treat *De quibusdam arduis, &c.* We never conceited your onely Votes should be our Law, nor conceived we had such a power to conferre upon you: And we require you not to consent to lay any such command upon us, nor to ingage us in any civill war for the maintenance of such Votes, under colour of Priviledges against our lawfull King, to whom many of us, by the appointment of the Law, have taken the Oath of Supremacy, and Allegiance, to which all of us are bound. And beside, we have at the command of both Houses taken the late Protestation, wherein we have vowed to maintaine the doctrine of the Church of *England*, his Majesties Royall person, Honour, and Estate, the Priviledges of Parliament, and the Liberties of the Subiect; and we shall endevour to maintaine every part and clause thereof respectively with our

lives

lives and fortunes. And we conceive our best direction therein to be the knowne Lawes, the maintenance whereof we account our onely liberty and defence. And we account the sureſt way to enioy the benefit of theſe Lawes, is to ioyne and comply with his Majeſtie, under whoſe protection, next under God, we can onely hope to enjoy the benefit thereof; eſpecially his Majeſtie having ſince this Parliament joyned in the making of as good Lawes as ever any King hath done; and made ſo gracious promiſes of his future government according to the Lawes, and given abundant ſatisfaction for ſome unhappy accidents in his paſt government, that we conceive great cauſe to return him cheerfull thankfulneſſe for theſe Lawes, and to yeeld a faithfull obedience, and to confide in him for the future. This is the cleare expreſſion of our hearts; this is that we deſire you to conſent in for us. And we ſhall heartily pray, that we might be an example to many others to make the like expreſſions. And then we ſhould not doubt but this would bring a right Underſtanding betwixt the King & his people, and take away all feares and iealouſies, and ſettle a firme peace amongſt us. We ſhould gladly, with all humility, have petitioned your Honourable Houſe, but fail to this purpoſe. And we underſtand ſome Countries have done ſo, which hath been diſpleaſing unto them, becauſe contrary to their ſenſe; and we, perhaps, through ignorance might fall into the ſame errour. Yet we hope it will not be diſpleaſing unto you, that wee give you our ſenſe freely, for you are us, and we hope you will not be unwilling to follow our ſenſe, ſo far as you conceive it to be the ſenſe of your County whoſe you are, and for whom you ſerve. And ſo we reſt your very loving Friends and Countrey-men

John Digby, High Sheriffe.
John Byron.
Richard Parkins.
William Apleton.
Robert Pilſon.
George Laſcells.
Matthew Palmer.
Roger Cooper.
Iſham Parkins.
Jo. Wood.

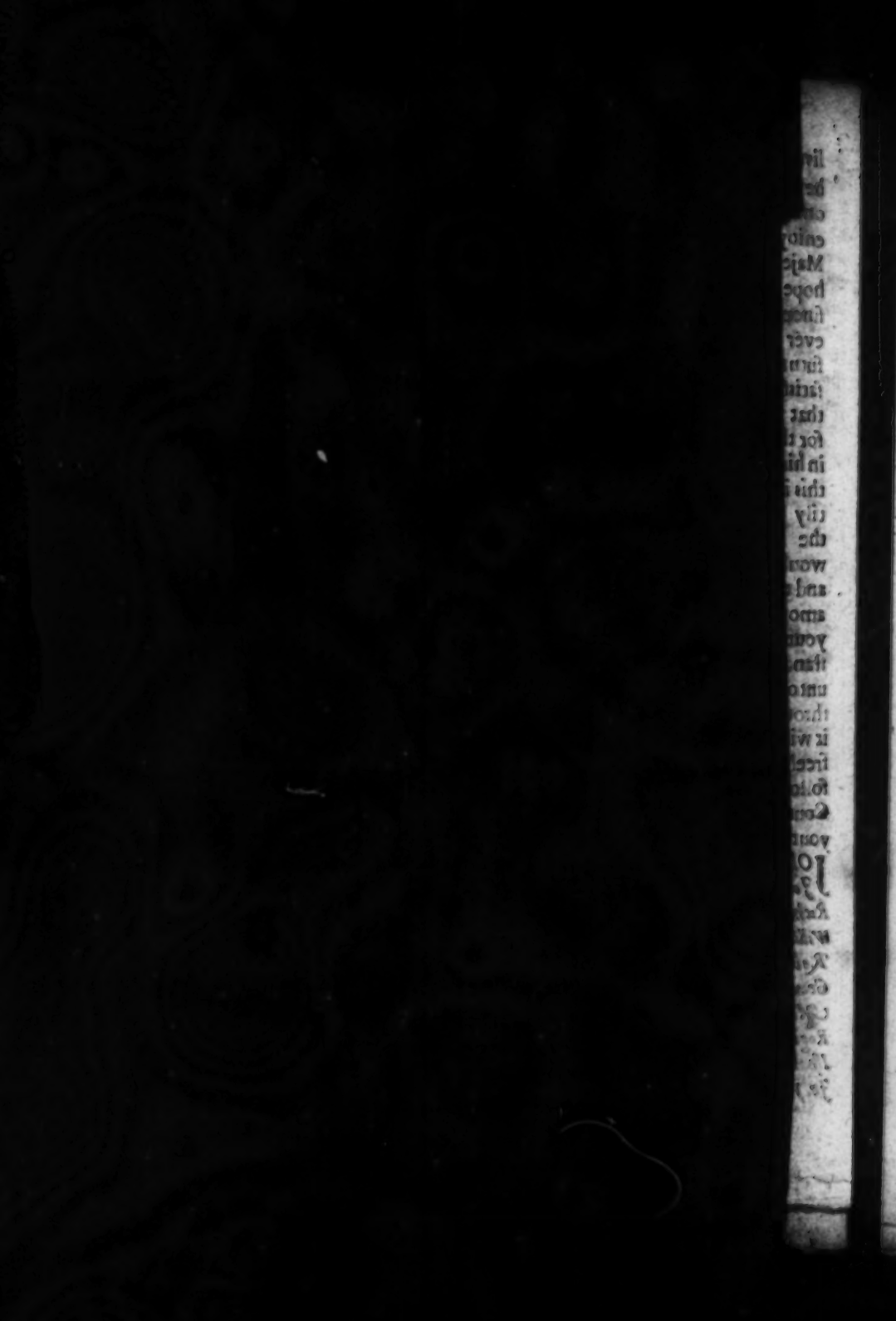
G. Hollis.
Richard Byron.
Jo. Nevile.
Edmund Haſtings.
Edward Andrewes.
Thomas Blackwall.
William Sandes.
Thomas Longford.
Jervas Sanford.
Rich. Harper.

Gabriel

Gabriel Armistrong.
Allen Barwell.
Sam. Bolles.
Rowland Rand.
John Odingsells.
Anthony Gilby.
Robert Eyre.
Parke Cresby.
Thomas Houlder.
Robert Saunderson.
John Widley.
Thomas Fox.
J. Bolles.
Wm. Dowl.
William Smyth.
Nicht. Steyn.
Tho. Hollwell.
Rich. Draper.
Tho. Mikelson.
Daniell Rollins.
Thos. Norton.
William Wild.
Herbert Leek.
Tho. Broome.
William Smythson.
Jo. Gosling.
William Oglethorpe.
Geo. Lascells.
John Clay.
Geo. Milford.
William Needham.

Rob. Brough.
John Butterworth.
Tho. Poole.
John Lee.
Jo. Worsdale.
William Simpson.
Charles Leek.
William Astley.
Franc. Cavendish.
Charles Marsh.
Menahem Palmer.
Rich. Hollinwell.
Roger Jackson.
John Locke.
Rich. Simpson.
Stephen Broome.
William Colby.
John Newport.
Hen. Calderwall.
Edm. Holland.
Hen. Broome.
William Hackin.
James Forsyth.
Jeb. Holden.
Rich. Bayer.
William Peckington.
Hen. Green.
Walter Garrington.
John Ormsby.
G. Flower.

FINIS.



46

THE HUMBLE PETITION AND REPRESENTATION OF The GENTRY, MINISTERS, and others of the Counties of *Cumberland* and *Westmerland*, to His Sacred MAJESTIE:

WITH

His Majesties Answer thereunto.

York, 5° *Julii* 1642.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
MDCXLII.

PETITION

AND

REPRESENTATION

To the KINGS moſt Excellent MAJESTIE,

The humble Petition and Repreſentation of the Loyall and Dutifull affections of the Gentrie, Miniſterie, and others Your Majeſties Subjects of the Counties of *Cumberland* and *Weſtmerland*, whoſe names are hereunto annexed.

Moſt Gracious Soveraign,

WE acknowledge, with all poſſible Retribution of gratitude, Your Majeſties Princely favour in yeelding Your Royall Aſſent to ſuch Bils as have paſſed ſince the beginning of this preſent Parliament; As for your gracious Declaration to continue the ſame as occaſion required, for remedying the evils and perils incident to Church and State, and for your firm Reſolution that the Laws of the Land ſhould be the Rule of your Government: But more particularly endeared to our memories is that Royall ſenſe your Majeſtie expreſſed of our dangerous condition and impen-

dent fears; when we ſtood ingaged as part of the Pledge to the Scotiſh Army, and Your perſonall recommendation thereof to the ſpeedie conſideration of both Your Houſes of Parliament. The former benefits we hold as the fruit of Your generall care, equally extending to all; by this You ſuffered your Royall Nature to be tendered with a Compaſſion more neerly regarding us; for which Grace we conceive our ſelves tyed in a more ſingular and ſtrait Obligation then the moſt of your other Subjects are, in which reſpect our juſt fears might have preſented us too remiſſe in performance of this dutie, after ſo many had gone before us, but that our paucity, and the inconſiderableneſſe of theſe Counties for quantity and quality, with-held us thus long, untill the too viſible diſtempers of the times juſtled out ſuch fears, as now unſeaſonable: Our own ſenſe is our aſſurance of your Gracious Government, we ſee and acquieſce in this truth, That your Majeſties profeſſion of the true Proteſtant Religion, and the exerciſe of it go together; nor can we take up any more effectuall ground for a belief of ſincerity. All our happineſſe, and that of all your Dominions would be compleat, and what were wanting we were in the way for, if a right Underſtanding were renewed between your Majeſtie and great Councell.

It

It is therefore our humble deſire, That your Majeſtie would ſtill be pleaſed in your Wiſdom to recollect, and in your Goodneſſe to embrace all good means that may tend to this happy union, whereby we may reap the true enjoyment of the long labours of your Majeſtie and great Councell, for the effecting whereof we ſhall redouble our Petition, that ſome place may be thought on, which may be free from exception both of danger and diſtruſt; and then we doubt not, but by Gods Almightie power ſuch wayes and means might happily be propounded, as may reconcile all differences and miſtakings, and your Majeſtie have full ſatisfaction in your Demands.

And we (as we are bound) ſhall be ready, according to our Power, with our lives and fortunes to defend your Majeſties Perſon, Honour, Crown and Dignitie, the Religion and Laws eſtabliſhed, againſt all Maligners of your Majeſties Royall Prerogative, and the peace and proſperitie of this Kingdom.

Hereunto were annexed the names of four thouſand ſeven hundred ſeventy and four of the Knights, Gentlemen, and others of the Counties aforeſaid.

dent fears; when we ſtood ingaged as part of the Pledge to the Scotiſh Army; and Your perſonall recommendation thereof to the ſpeedie conſideration of both Your Houſes of Parliament. The former benefits we hold as the fruit of Your generall care, equally extending to all; by this You ſuffered your Royall Nature to be tendered with a Compaſſion more neerly regarding us; for which Grace we conceive our ſelves tyed in a more ſingular and ſtrait Obligation then the moſt of your other Subjects are, in which reſpect our juſt fears might have preſented us too remiſſe in performance of this dutie, after ſo many had gone before us, but that our paucity, and the inconſiderableneſſe of theſe Counties for quantity and quality, with-held us thus long, untill the too viſible diſtempers of the times juſtled out ſuch fears, as now unſeaſonable: Our own ſenſe is our aſſurance of your Gracious Government, we ſee and acquieſce in this truth, That your Majeſties profeſſion of the true Proteſtant Religion, and the exerciſe of it go together; nor can we take up any more effectuall ground for a belief of ſincerity. All our happineſſe, and that of all your Dominions would be compleat, and what were wanting we were in the way for, if a right Underſtanding were renewed between your Majeſtie and great Councell.

It

It is therefore our humble desire, That your Majestie would still be pleased in your Wisdom to recollect, and in your Goodnesse to embrace all good means that may tend to this happy union, whereby we may reap the true enjoyment of the long labours of your Majestie and great Councell, for the effecting whereof we shall redouble our Petition, that some place may be thought on, which may be free from exception both of danger and distrust; and then we doubt not, but by Gods Almightie power such wayes and means might happily be propounded, as may reconcile all differences and mistakings, and your Majestie have full satisfaction in your Demands.

And we (as we are bound) shall be ready, according to our Power, with our lives and fortunes to defend your Majesties Person, Honour, Crown and Dignitie, the Religion and Laws established, against all Maligners of your Majesties Royall Prerogative, and the peace and prosperitie of this Kingdom.

Hereunto were annexed the names of four thousand seven hundred seventy and four of the Knights, Gentlemen, and others of the Counties aforesaid.

At the Court at York,

July 5. 1642.

His Majeſtie hath commanded me to give this expreſſe Anſwer to this Petition.

THat His Majeſtie is very well pleaſed with the Dutie and Affection of this Petition, and hath commanded me to ſignifie His good Acceptance of it, and Thanks for it to the Petitioners, and to aſſure them, That if ſome others had had the ſame ſenſe of, and gratitude for His Juſtice and favour towards them in the yeilding of His Royall Aſſent to ſo many good Bills, as the Petitioners have, and given as good credit to His Profeſſions and Proteſtations for the defence of the Religion and Laws eſtabliſhed, as the Petitioners give, and been as ready to recollect and embrace all good means that might tend to a happy union, and renew a right underſtanding between His Majeſtie and His Parliament, as His Majeſtie hath been, is, and ever ſhall be; This (by the help of God) had been by this time a moſt

moſt ſecure, united and happy Kingdom, free from all the preſent Jealouſies, Diſtractions and Dangers. And as His Majeſty conſents with the Petitioners in a moſt earneſt deſire that ſuch a way may be diſcovered and purſued, which might reconcile all Differences and Miſtakings, and by which He might have full ſatisfaction in His juſt Demands; ſo He likewiſe conſents with them, that the choice of ſome place free from exception, both of danger and diſtruſt, would be the moſt probable, and indeed a certain means to attain that end: which out of His great affection to Juſtice and Peace, and His Care of the Freedome (which is the principall Privilege) of Parliament, His Majeſtie hath often intimated, and of late ſeriouſly recommended to both Houſes; but not onely without Succeſſe, but without Anſwer.

His Majeſtie doth likewiſe aſſure the Petitioners, that He will no longer expect that they ſhould make good their Profeſſions of being ready according to their power with their lives and fortunes to defend His Perſon, Honour, Crown and Dignity, then He ſhall be ready according to His Power, with His life and fortune, to defend the Religion and Laws eſtabliſhed againſt all Maligners of the Peace and Proſperity of the Kingdom.

Falkland.

FINIS.

FINIS.

A

SERMON

PREACHED IN THE

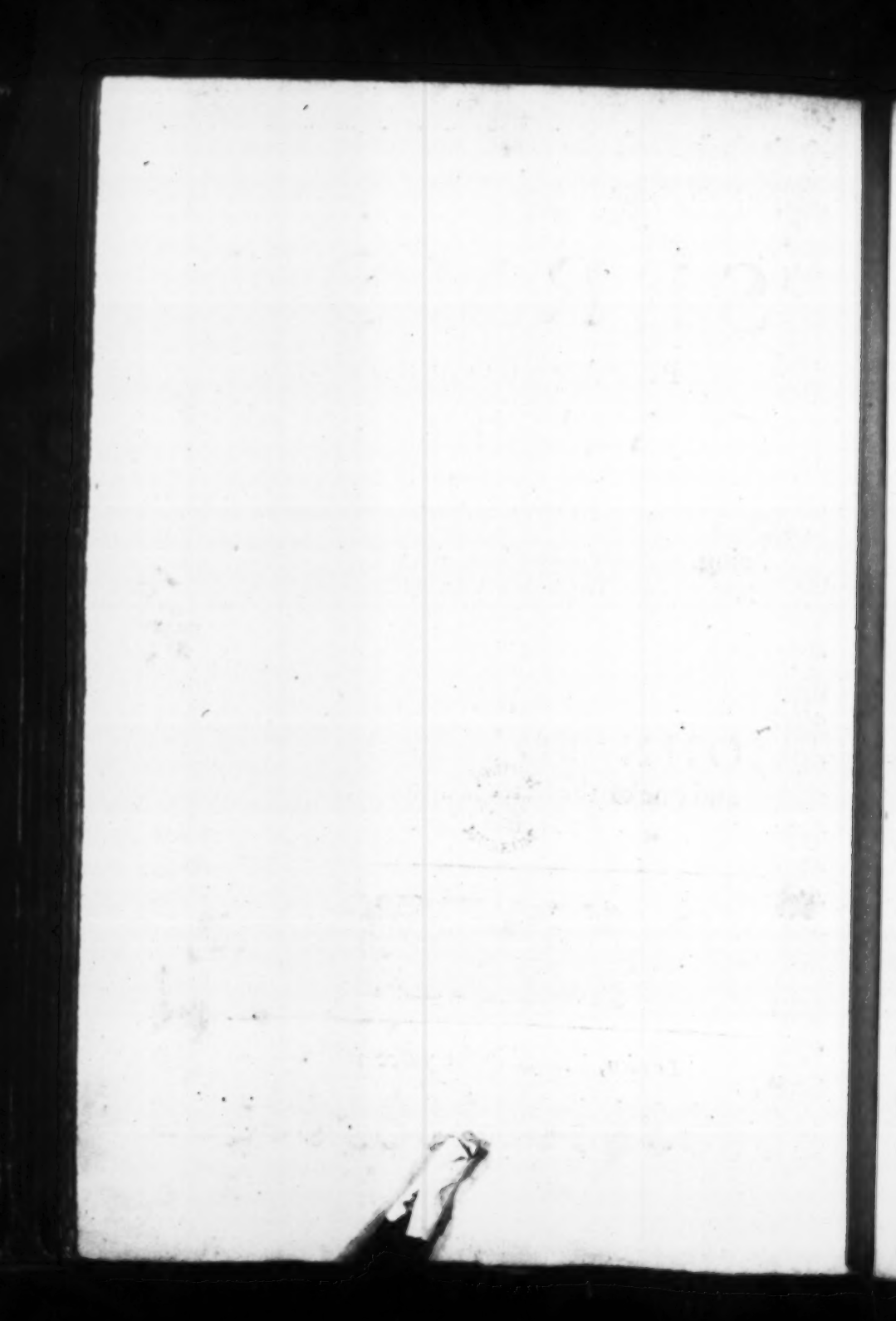
Cathedrall Church

of Worceſter the ſecond of Febr. laſt being Candlemas day, at the funerall of Mris Alice Tomkins wife unto Mr *Thomas Tomkins* one of the Gentlemen of his Majeſties Chappell Royall.

BY

JOHN TOY Maſter of Arts and one of the Petty Canons of the ſaid Cathedrall Church.

London, Printed in the yeere 1642.



A Sermon preached in the Cathedrall Church of Worceſter at the funerall of Mris Alice Tomkins.

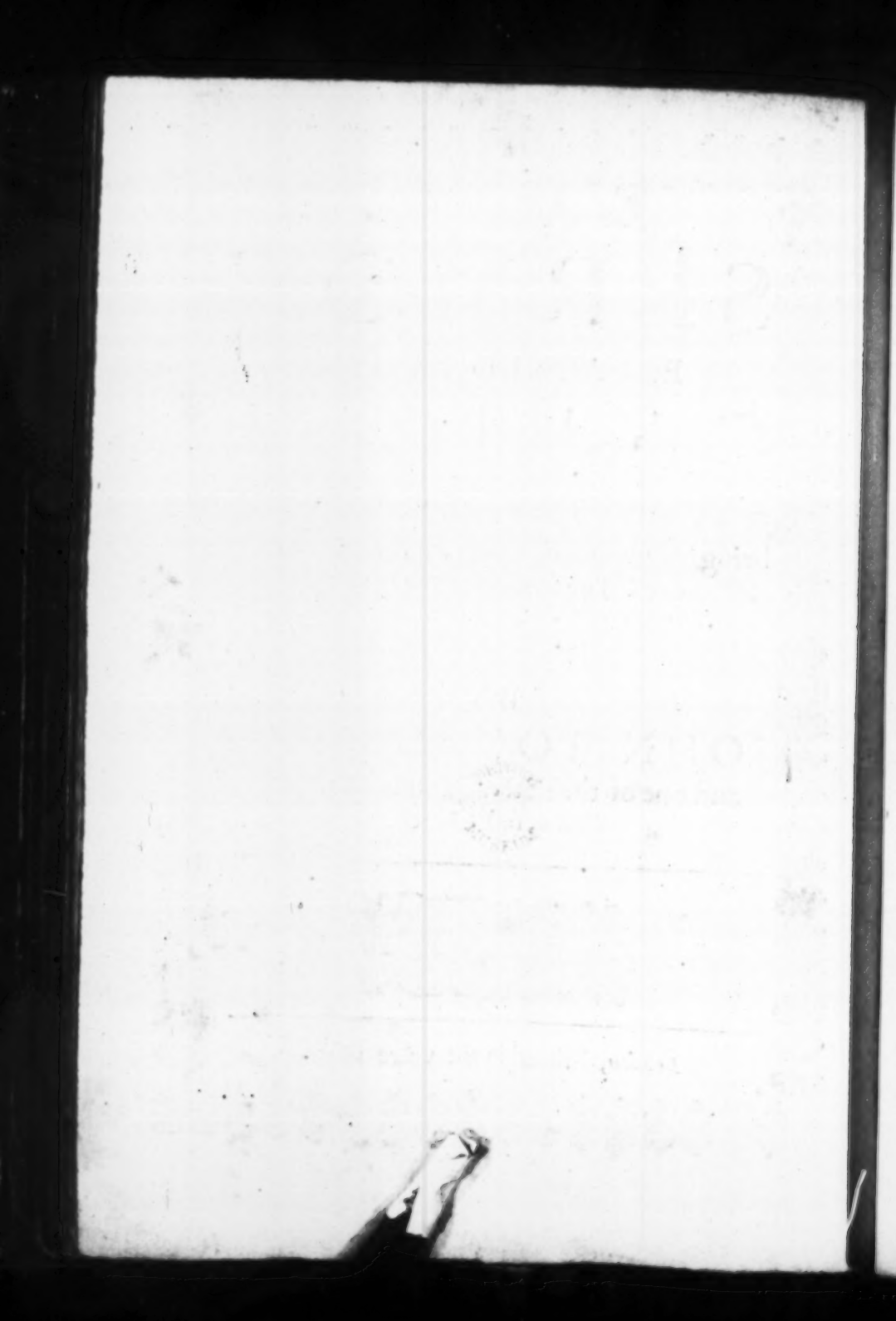
Job 14. part of the 14. verſ.

All the dayes of my appointed time will I wait till my change come.

NOt to deduce this Text by long deſcent from precedent verſes, this whole Chapter is a ſhort diſcourſe of the courſe of mans life, how full of miſerie! how miſerably ſhort! which holy *Job* conſidering armes himſelfe with devout reſolve, *All the dayes of my appointed time, &c.*

Which reſolve may bee reſolved into theſe ſixe heads:

1. Firſt, we have but our time.
2. Secondly, this time is but of dayes, very ſhort:
3. Thirdly, this time nor comes, nor goes by chance, but by Divine appointment.
4. Fourthly, after this time comes a change, death.
5. Fifthly, this change is not terrible, but by all good men to be deſir'd and expected.
6. Sixthly, this expectation by *Job*'s example ſhould remaine with us all our daies, *All the dayes, &c.*



A Sermon preached in the Cathedrall Church of Worceſter at the funerall of Mris Alice Tomkins.

Job 14. part of the 14. verſ.

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5. Fifthly, this change is not terrible, but by all good men to be deſir'd and expected.
6. Sixthly, this expectation by *Job*'s example ſhould remaine with us all our daies, *All the dayes, &c.*

1. Yea indeed? he that is the Map, maſterpiece, and wonder of the world, hath man but this time? Why did God make his chiefeſt veſſell for uſe and honour of ſuch brittle ſtuffe, which would ſerve him but for a ſeaſon? why did he build ſo gloriouſly to throw it downe again ſo ſoon? wherefore would he print his image in common clay? and adorne with ſuch art a piece of mouldring earth? O the pitie, that wormes ſhould pull in pieces ſo Divine a Forme, or that an immortall ſoule ſhould be married to worms meat, a rotten carcaſe; the ſtarres above far beneath man in dignitie hold ſtill their place and ſplendour, and ſhine as cleare as when freſh from the hand of the Creatour; man like a bearded Commet blazeth a while with troubled flame, and anon conſumes to nothing; or rather like the ſparkle flies up with heat, and haſte, as if it meant to viſit the Celeſtiall fires, and vaniſheth by the way within few yards of the earth: If any thing of the vaſt creation were worthy an immortall being, man more: yet alas nothing more frail and mutable then he.

Why? and who may he thanke? himſelfe and his ſinnes. Had he kept that Righteouſneſſe with which God inveſted him in Paradiſe, he had equall'd the dayes of heaven; though this building were of clay, in the calm aire, & ſun-ſhine of Gods favour it might have ſtood for ever; our ſin turned his favour into fury and tempeſt, and ſo our Cottage cannot abide the blaſting of the breath of his diſpleaſure; the ſparke deſerves to die that in pride flies away from the fuell that did feed it, ſo did man; the commet merits darkneſſe that bearded the ſtarres, blazeth with pride and terrour, fils the world with blood and feares, ſo

did

did man; what is the clay fit for but abjection? that hath loſt the ſtampe and image that ennobled it above common dirt. Why ſhould not worms have juſtice, if man treſpaſſe on their kingdome? why may they not avenge it? they have little reaſon to ſpare him; not only theſe Creepers, but even the whole Creatures groane under a curſe for him; that God formed ſo glorious a Creature out of clay, teacheth us his power, who *ex omni ebore* can worke wonders out of meane materials; that he made us of clay, kin to the dung-hill and dirt in the kennels, was to teach man humilitie, nor hath he wrong'd the celeſtiall part the ſoule, by cloathing her in clay, would ſhe keepe it cleane from ſin: God himſelfe deſires no better dwelling, the Son of God Chriſt Jeſus did not diſdaine to become man.

Yea, and we may thank the mercy of God that we are thus confined to time; ſin ſo adheres to our tainted nature, that we can never ceaſe to commit, till we be committed to the earth; death doth enlarge us from the ſlaverie of ſinne, ſince the earth is curſt with thornes, our hearts hedg'd with cares, ſince nature is become our ſtepmother, and the good which ſhould ſatisfie our ſoule, withdrawen; it is an happineſſe that we ſhall once die, and ceaſe from our labours; yea *periiſſemus niſi periiſſemus*, we had loſt by our righteouſneſſe, we got by our ſin; the goodneſſe and wiſdome of our God hath wrought a greater weight of Salvation for us, out of our ruines; if the firſt *Adam* had ſtood wee had enjoy'd but an earthly Paradiſe, the ſecond *Adam* hath made us heires of a celeſtiall Inheritance.

2. As this life is but for a time, ſo this time is but of

dayes, very ſhort. The ſumme is but ſhort, where all the figures are but pence, the journey not long that may be meaſured by Inches; the leaſe may well bee termed little, whoſe date is but for dayes. Were the life of man reckoned by Olympiads, decads, luſters, ages, or yeares, we might expect a ſpatious being betwixt the Cradle and the Grave; but there needs no ſuch large Arithmeticke, no puzling compoſition of numbers to fathom the life of man, minutes multiplyed will make houres, a ſmall paſſage of ours will diſpatch a day, and a few dayes will meaſure the life of man: many doe but juſt looke upon the world, diſdaine, and die: many rather commit patricide, and kill their mothers in the wombe, then they will daigne to looke on ſuch a world. How many come only to ſuck a Bib, or ſhake a Ratle, and returne again to earth? I dare ſay the third part of mankind do not attaine to a moneth.

Our common phraſe is, *All the dayes of our life*, the ſame phraſe is moſt frequent in holy Scripture, *Jacob* had lived an hundred and thirtie yeares ere he deſcended into Egypt, yet he cals them but dayes, *Few and evill have my dayes been. Adams* time was called but dayes, though 830. yeares, *Gen.* 5. 5. They whoſe poſſeſſion is but for their naturall life are allowed in Law to ſet but from three yeares to three yeares, and truly the taker doth preſume, and ſometimes ſuffers for it: well then may we reckon humane life by dayes, when our whole was caſuall and incertaine, and every piece of a day a ſeverall mercy; hence it is (I thinke) that day is declin'd with the doubtfull Gender. But indeed dayes is a large expreſſion, if you will conſider it more narrowly; all is but a day, yeſterday

yeſterday was as to day, and to morrow will not much differ, all dayes are ſiſters, ſo like, that there is little or nothing more then a numericall diſtinction between them; he that ſees but one day hath ſeene the Sun ariſe and ſet, he that lingers to an hundred yeares hath ſeene but little more. It is true the yeare like a Gentlewoman varies oft her attire; but the perſon and ſubſtance is alwayes the ſame, and each day the Epitome of our whole life; but me thinkes a day is too much to attribute to man: that is his which he enjoyes, what is that? the time paſt? no, that is dead and gone; the time to come? no, that may never come: the preſent? yea, but what's that? an inſtant point, an *individuum*, an *ens rationis*, a conceit of our braine, indeed almoſt nothing: but ſtay, I ſhould goe beyond my Text, if I doe, I doe not goe beyond Scripture. *David* ſaith, *Mine age is nothing unto thee.* Indeed that is halfe a nothing which hath an end, man hath two, our whole ſpace is even juſt nothing in reſpect of the dayes of Eternitie: for between finite and infinite is no proportion, looke back on all the time paſt, all the dayes, yeares, and houres are meaſured with one ſudden thought, which is next to nothing.

The generations of men, ſaith the Poet, are like the ſucceſſion of leaves, which no ſooner are greene, but already turning yellow, and readie to fall. Harke to the Prophets cry; what will he cry? that *All fleſh is graſſe, and the glory thereof as the flower of the field:* riſing, withering, flouriſhing, fading, growing, declining, living, dying, as it were all in an inſtant. *David* calls mans life, a ſpanne, a dreame, a vapour, a bubble. *Salomon* ſaith leſſe, all things ſublunary are vanitie, that is the appearance of nothing. Till

Till thou canſt enjoy life, 'tis not a life but a being, or at moſt, but as the life of trees, which is without ſence of it ſelfe. We have perhaps ſeventie yeares before us, but little of this doe we enjoy, *minimum eſt quod vivitur*. Infancy and Childhood is but the portall through which we enter into life, all that while we are not come to our ſelves: in youth we are ſo ſublimed with pride; or ſo vehemently forc'd with headlong paſſion, that all that while we live like madmen, beſide our ſelves, we cannot well be ſaid to live till we arrive at gray haires, and no ſooner do we arrive at that Meridian, but we are mellow and ripe for the grave, and indeed *ſenectus ipſa morbus*, age is nothing but a long diſeaſe, a lingring death.

Again, of that ſpace we live, how little do we live to our ſelves? halfe of all is conſumed in ſleep, the ſiſter of death (thanks to nature ſo long we are innocent,) of the reſt, much is worne out in buſineſſe for others, much loſt and laviſht on our pleaſures, ſome ſlips idlely through our fingers, little beſtowed on God, or goodneſſe, almoſt all expended on buſineſſe that leaſt concerns us, *diù fuit, non diù vixit*, ſo much we have lived, as we have lived well, and alas how ridiculouſly ſhort are our lives, if meaſured by our goodneſſe?

O how much are they too blame, that haunt company, and hunt after paſtime? (that's the world) beguiling themſelves of thoſe pretious houres which God hath given them to ſtudie and procure Eternity; alas are the wings of time ſo leaden and lazie that we ſhould adde and impe more feathers to it? time lacquies with the motions of the heavens; and they are as ſwift as thought, the Sun one of the lower and

ſlower

ſlower Planets, moves not leſſe then foure thouſand miles every minute; if you are ſure of heaven, ſpur on, delude time as you liſt: but if not, O why ſhould you haſten your miſery.

O how much to blame is the covetous man, he not conſidering how ſhort his time is, rakes and toiles to heap up a miskin of wealth, as if he meant to live for ever; what doth he think to continue ſtill? why? there is a ſtatute of mortalitie againſt him, *Statutum eſt ſemel mori.* Doth he think to bribe death? it will not be, *Mors aquo pede pulſat pauperum tabernas, Regúmque turres.* The rich man died alſo; doth he think to carry it with him? no, we muſt not allow tranſportation of our money to hell, *nudus venit*, naked he came, naked he muſt return. What, will he lay it up for his children? I thinke he that truly loves money little thinks of that: if he did (marry) he would doe them a great pleaſure to leave them curſed wealth to undoe them; he will lay it up for his old age, and then enjoy it, leaſt of all; *quo minus via, eo plus viatici*, covetouſneſſe is fierceſt in the cloſe, he will rather choke himſelf with cares, or ſtarve himſelf, not daring to diminiſh his mouldy god, his treaſure.

Since our time is ſo ſhort a Kalendar of a day, O how much too blame is the intemperate glutton, and drunkard, that drink away their health, and fill their body with diſeaſes; every intemperate draught is but a ſweet poyſon, the glutton eates his knife, and God may juſtly challenge them of ſelf murder, that thus will eate and drinke in ſpight of health and nature, and ſo ſhorten that precious time, which God indulged for better purpoſe.

Is life ſo ſhort at utmoſt extenſion, O curſed condition of men that delight in bloud, that like *Atropos* make a trade of killing, butchers of their brethren, traytors to nature, why ſhould we cut that thread which another will ſhortly cut? why ſhould we envy our Brethren a little light? why ſhouldeſt thou envie light to thy ſelf? thy thread (murderer) is twiſt with his whom thou ſlayeſt, juſt vengeance hath decreed, *the bloudy minded man ſhall not live out half his dayes.*

Is life ſo ſhort? why then being mortall doe we nouriſh immortall hatred againſt our Brother? hath he done thee wrong? forbear the fault, the ſentence of death is upon him; anon the worms will pull him all to peeces, what greater revenge canſt thou deſire? *dum luctamur, aderit immortalitas*, ſpight of all thy ſpight death will diſarm the, & make thee lye quietly in the grave with thy contemned Brother. If life be ſo ſhort? why doe we poſt off repentance, and make ſo little care to prepare for the preſence of the Judge and hazard our ſalvation to the extreameſt minutes? how many that long ſince might have been raked up in the grave, are but beginning to live? nay 'tis not ſo well, they doe but ſay they will begin, but let him that means to goe to heaven, ſet out betimes, leſt like the fooliſh boy we game out the candle which ſhould light us to bed; time paſt will not be recalled, and we have a ſpatious diſtance to diſpatch in a few minutes, how ſhort and uncertain ſoever our dayes are to us, with God they are determined and appointed: ſo ſaith my Text, *All the dayes of my appointed time.*

3. God Almighty hath ſet up bounds which wee cannot paſſe, and untill that houre which he hath determined

termined doe approach, we cannot dye: this paper body of ours is proofe againſt all violence; to this agrees that of *Job* (above) *thou haſt made my dayes, as the dayes of an hireling*; the hireling is but for a certain time. That of *Salomon*, *There is a time to be borne, and a time to dye*, this appears by this, that many amongſt us are Prophets, and have with certain prediction pointed out the time of their departure, if their departure were not definite and certain, how could they foreſee when they ſhould expire?

This more eſpecially appears by our many haire-bredths eſcapes of death and danger, who is alive to day, that hath not been often at the gates of death? *Joſeph* was thrown into the pit, the pit did not ſhut her mouth upon him; *Daniel* to the Lions, the Lions did not open their mouth to hurt him; *Moſes* tottered in an Arke of ſedge, that ſimple boat brought him a ſhore, and landed him in the armes of a Princeſſe; the three children were thrown into the furnace, the fire could not finge them; *Jonah* in the tempeſtuous ſea, all the waters would not drown him; *Paul* was in perils oft, in death oft, yet ſtill reſerved a ſacrifice for *Rome*; how oft ſtood *Caeſar* in the face of death amongſt his enemies to be at laſt ſlain in the Capitoll by his friends; how many deaths did that Romane avoid to be at laſt choakt with a haire; how many come ſafe from battle over the dead bodies of thoſe that ſtood round about them; behold how the peſtilence that walks in darkneſſe, picks, and chooſeth out of ſome frequent families but one; out of others all but one. Who would not admire how thoſe floate upon the deepe three or foure years within three or foure inches of death, where every wind and wave

threatens death, yet return with safety to the shore; yea in a common shipwrack how many have the broken peeces of the vessel saved, when the whole one could not? what was all this, chance? let Atheists and Heathens say so, we Christians must explode it, certainly it appears to me by this that God Almighty hath allotted each man his fate, which no danger how great, or near can alter.

That to every man is an appointed time, appears also in part by this, that the shadow of death flies him that pursues it, and follows him that would fly it, death hovers over him that delights in life, and declines him that despiseth it. It seems death dare not strike, but like the Clock, till the just numbers of minutes be accomplished. Why else should he not come, when called and importuned? I have heard some disdaine, and call death partiall, that they cannot die; I have seen him hit others in the height and vigour of strength, and beauty, with unexpected and most unwelcome stroke; the yong and frollike bullock falls for the shambles, the old oxe reserved to groan in the accustomed yoke.

Nor seems it any wonder to me, that man should be appointed his time, he was not born at his owne appointment, much lesse is it fit that he should dye at his own discretion. The keyes of life and death belong to God. If it be in my power to grant the least, it is also of my right to limit the time. 'Tis not man alone, that hath his time appointed, but even every creature; the sparrow falls not to the ground but by Gods decree: yea, the whole creature, there is a day and hour set downe, when the whole world shall determine, when the Elements shall melt, the

Moon,

Moon be turned to blood, the Sunne eclipſed for ever, and the great Machin of the world ſhaken and diſſolved. From the conſideration of this point, wee may make to our ſelves theſe wholeſome uſes.

Firſt not to love life too much, not to be too anxious, and ſollicitous to produce and extend it; nor to truſt in diet, herbs, aire, or art; as if length of dayes were to be had from hence. Let us not like *Aſa*, ſeek to a ſecond; firſt the phyſitian rather then the Lord, Let us look up to Jehovah, ſubmit our ſelves to his pleaſure, and appointment. Let us not preſume of that which is not in our power, but refer our ſelves to God, and accept of every day as a new life, and mercy; *Grata ſuperveniet quæ non ſperabitur hora.*

A ſecond uſe is of patience to wait the Lords leiſure and ſalvation; not like the freſh bullock to ſhake the yoke of affliction, & make it worſe by our anger, bear thine affliction patiently, ris by his appointment. Wilt thou not ſuffer a little for the Lords ſake? the Lord Jeſus ſuffered all afflictions for thee; nay, but it is appointed for thy ſake, out of this furnace thou wilt come like gold refined, this fire was but to purge thy droſſe, and burniſh thee for heaven. *Shall we receive of God good and not evill?* Shall we not welcome the evil that comes for our good? be patient a while, anon thy pain will ceaſe; 'tis but a finite evill our dayes have their date, our life anon determines, this heavy night may have a cheerfull morn. *Dabit Deus his quoque finem.*

A third uſe is againſt too much mourning for the dead, this is our great fault, we mortals love mortall things, as if the fruition and uſe were immortall. Me thoughts it was a brave voice of that Romane, that

at report of his ſonnes death, ſaid, *Scio me mortalem genuiſſe*, I knew I did not beget a God, that could not dye. Thy friend is dead, what hath he loſt? his leaſe is expired, he had his time appointed; thou deſervedſt to looſe, that wouldſt build on leaſe-hold as tenure free for ever. *Cadant lacryma, non fluant*, let tears fall not flow. Can the hot waters of thy tears recover him? the voice of thy grones awake him? Thy friend is dead, couldſt help? canſt recall him? that griefe is to no purpoſe which will doe no good. I will allow you to ſhed a few tears over the herſe, as a ceremony of your friends funerall, and a monument of your love, that you are not flint, or iron, but men ſenſible of others evils, endued with naturall affection; no farther. But why ſhould we mourn? our friend is not loſt, but gone before, anon thou muſt goe the ſame way: if he did thee wrong to dye before thee, forgive him, he will never doe ſo any more; thou wilt anon ſhew others the ſame trick, kick up the heeles, and lead others mourning after thy hearſe. Thy friend is not dead, but ſleepes, diſturbe not his reſt with thy noiſe. Thy friend is not dead, but divided, and like a foule watch taken aſunder, his materials remain. Thy friend is not dead, but changed, ſo my Text cals death, *All the dayes of mine appointed time will I wait till my change come.*

4. Mutability and mortalitie like ice and water beget each other; man was at firſt perfect but mutable; his mutabilitie made him mortall, and his mortalitie makes him again mutable; by this change *Job* muſt needs underſtand death. 'Tis true, man, as if he had been the ſonne of the Moone is full of change, no one man is two dayes alike: the weather varies oft,

oft, the face of Heaven is ſometimes lowring, ſometime ſerene, ſometime maskt with clouds, ſometimes bathed in miſts; man varies with the weather, yea and more then the weather, now he is calme and temperate, anon he is clouded with cares, one while he is gladſome and cheerfull, then the Sun ſhines; another time chafed and angry, then it thunders; another while he weeps, then it rains; but this change of the Text follows all our appointed dayes, which is onely death. Death is a great change indeed. Firſt we change from health to ſickneſſe, then our cheerfull looks are changed into ghaſtly paleneſſe, our ſtrength into pain and weakneſſe, the whole man into another man, happy if into a new man. The next change is from ſickneſſe to death, a great change indeed: our handſome habits are changd into a ſhroud, our habitation into a Coffin, our Lands into a Grave, nay we into our Lands; our lively heat into an everlaſting cold, our mirth into ſable mourning, *Man goes unto his long home, and the mourners walke about the ſtreets,* the Bells ring of theſe changes; by this the Family changeth too, the Wife is become a Widow, the ſonne fatherleſſe, the maſter without a ſervant, the ſervant maſterleſſe; theſe changes once in fifty yeers renew the face of the world. Death doth change a marriage into a divorce; life is the union of the ſoul and body, death the ſeparation; the ſoul is ſent back to her heavenly Father, the body to her Mother, the Earth; this is a great change indeed, that two that lived ſo long, and ſo lovingly ſhould be ſeparated ſo long, and into places ſo remote.

Death is a change of a compounded body into his native

native principles; the Aire receives our breath, the Sun our heat, the Sea our moiſture, the Earth that which we had of her, our duſt; theſe Elements which were ere while knit in one common building are now diſtructed into all the world; where will you look for the parcels of your dead friend, his breath perhaps helps to drive a ſhip in ſome remote Sea, his moiſture perhaps went up into the graſſe which grew on the grave, and the Horſe hath eate it, you muſt look quickly for the reſt of his carcaſe, ere the worms have eate it, perhaps the fiſher hath baited his weels with the worms that fed on your friend; here is a change indeed.

Death is a change from variety of forme and condition into all alike; among the living there is much difference, one is noble, another baſe; in death *Diogenes* as great as *Manſolus*, *Menippus* as good a man as great *Alexander*; In this life ſome are rich, the reſt poore; In death there is not reſpect of riches, the carcaſe of *Irus* may boldly ſtink by *Craſus* without any offence; Among the living ſome are faire, ſome ill-favoured, among the dead there is not a pin to chooſe between *Sappho* and *Hellen*, *Therſites* and *Æneas*, all are bald pate, hollow-eyed, flat noſed, chap fallen, and grim alike; Amongſt us there is difference of wits, one is ſharp and ſubtle, another blunt and ſimple, let them lye a little in the grave together, and you will not diſcern the wiſe man from the foole, the grave Politician from the canting beggar. If that this change were much in our mind, who then would be proud of wealth, that anon muſt be ſtript of all; of wit, whoſe fine head muſt be filled with muſty mould; of birth, that muſt deſcend into the

the bowels of the earth; of beauty, which will wither into deformitie; of his perſon, which lice and wormes muſt eate; of any thing, ſince anon all will be alike; the worſt in the world as good as he.

5. But yet Beloved, this change is no robbery, although we ſuffer a little, we ſhall not looſe by it; we are not leſſe men with God, he numbers and reckons the dead, he is the God of *Abraham*, *Iſaac* and *Jacob*. We cannot looſe by this diſſolution, it is impoſſible that any thing ſhould periſh into nothing, elſe there would be vacuity, and God muſt create a new to repair the loſſe; no, the earth will give back our duſt, the Sun our heat, the aire our breath, the water our moiſture; each part of the world each part of every man, and the dead ſhall live againe. Obſerve *Jobs* bleſſed confidence, *I ſhall ſee God in my fleſh, not with other but with theſe ſame eyes*: how poſſible is it to preſume a reſurrection, when God Almighty that ſo made us at firſt out of nothing, hath now all the former materials, and the ſoule entire, ready and diſpoſed for the work? Nay we are ſo far from looſing by this change, that we get much by it; to change labour for eaſe and reſt, is a good bargain; life is torne and diſtracted with many cares, in the grave is no noiſe or diſturbance, *Bleſſed are the dead, they reſt from their labours*; to change corruption for incorruption is a great bargaine, the lying in the Grave doth draine away our poyſon and corruption, and returns it pure and perfect; to change a leaſe of few yeers into a free, and perpetuall tenure is great gaine, by dying we turn our Copy-hold for life into life immortall; to change the world for Chriſt is a glorious advantage, all things compared to Chriſt are

 loſſe

losse and dung, by being dissolved we come to Christ; In a word, if glorious and crowned liberty be better than continuall bondage, if a state triumphant be better than a militant, if fulnesse be better than famine, and substance than shadow, heaven than the dunghill earth, and eternitie than doubtfull time; then are we much better, and more happy by this change of death; Hence it is that holy *Job* looks and longs for this change, as he saith in my Text, *All the dayes of my appointed time*, &c. Of this one word.

6. If *Job* waits for the salvation of God, then hath he faith towards him, for we doe not wait for that which we thinke will not come; If wee will make this change of death happy and beneficiall unto us, we must like *Job* expect the mercy of God, beleeve *that he is, and that he is a faithfull rewarder of them that seeke him*; that this God hath salvation in his hand for them that will stretch forth the hand of faith to receive it from him.

If *Job* wait, then hath he hope to receive, all expectation is mixed with hope, if heaven be not hoped for, it cannot happen to us; if we want this anchor, we may oft try to land, and be as often driven back in the troubles of the labouring deep.

This expectation cannot be without contented patience; He that is impatient will not wait, *You have heard of the patience of Job*, you know the passion and patience of the Lambe Christ Jesus. If we will follow him, we must take up our crosse, if we will raigne, we must suffer, it is fit we should suffer somewhat, for glory in heaven were cheap and contemptible, if we might attain it easily.

This

This waiting and expectation ſuppoſeth preparation, every one that hath this hope, ſaith the Apoſtle, purgeth himſelfe, as he is pure. How doe we waſh, and combe, and trimme our ſelves, when call'd to ſome honourable Feaſt; and thinke wee that the King of Heaven will accept into his glorious Palace, and immortall Dainties, them which have not waſht their hands in innocencie? and made them fit for ſuch a Feaſt? the Feaſt is worth the waiting for, 'tis Immortalitie; the Author of the Feaſt hath long waited for us, we had need to waite with oile in our Lampe; we know not when the Bridegroome will knocke, we cannot doe better then to wait, this glorious Expectation will ſwallow up, or ſweeten all our preſent calamitie, we have nothing elſe to doe but to wait; indeed we ſhould doe nothing elſe, and *Bleſſed are they whom the Lord when he commeth ſhall finde ſo doing.*

The ſumme of all amounts to this, God with his glorious Angels is comming to us, he ſends his Embaſſadours before him, to tell and warne us of his comming, He tarries a while to try our Faith and Patience, He tarries a while to give us time to prepare for his comming, that comming and finding us prepared he may crowne us with immortall glory.

Thus beloved have I haſtned through a ſpatious Text, and 'twas fit I ſhould, Brevitie was the main ſubject thereof, and he that is comming might for ought we know have come ere I had diſpatcht it; Pleaſe you now to wait while I ſpeak a word or two to this ſad occaſion of our meeting, and ſo I will diſmiſſe you.

We are met here to doe the laſt honour to our departed Siſter, and in her name I thanke this worthy Aſſembly that come to wait on her deſerved Obſequies; would ſhe had a better Orator, this preſence, eſpecially this ſubject deſerved it; my happineſſe is the goodneſſe of the ſubject will help out my imperfect Oratory. I know by her no infirmities that I ſhould need to hide or colour: I need not racke, or torture my invention to force her a praiſe; I neede not ſtraine or diſſemble a ſyllable; ſhe hath filld my mouth with true and reall honour.

This Text is true in her, we have our time, ſhe had hers, God be thanked a time of peace and plenty; our time is ſhort, 'tis true, hers was neere foureſcore, almoſt two luſters beyond the age of man, if we reckon the number of dayes, and innumerable grievances of life; ſhe lived long I muſt confeſſe, but if we meaſure her life by the affection of her friends, and neighbours, they will I know confeſſe with me, that hers was too too ſhort, ſhe died much too ſoone. Our time is appointed, ſo was hers; ſhe was not cut off by untimely chance, ſhe ſhortned not her dayes by intemperate diet, ſhe long enjoyed a quiet and entire old age, and like an undiſturbed taper burnt out to the laſt weeke, yea a good whi'e ſince with prophetique prediction ſhe points out the time of her departure. We ſhall have our change, ſhe hath wained ſome few weekes, and now hath hers, from corruptible to incorruption, from mortall life to life immortall, from the light of this world, by which we ſee a world of miſerie, to the light of Heaven, and Righteouſneſſe, which ſhall never be changed, obſcured, nor eclipſed.

This

This for her we may well preſume, for my owne part I deſire from my ſoule my laſt end may be like unto hers, with firme faith, cheereſull hope, ſettled patience, and perpetuall preparation, ſhe waited, expected, called, and invited Chriſt. So farre with my Text, but I ſhould wrong her much to ſay no more, ſhe was an excellent neighbour, I ſpeake it before them that know it, and have moſt ingeniouſly confeſt it, ſhe was gratefull to the beſt, gratious to the poore, peaceable, officious and affable to all.

She was an excellent wife, witneſſe the many tears her husband ſhed, truer teares I dare ſay never fell at funerall; witneſſe his charge, and charitie to bring her home with honour. She like that Embleme of a good Houſwife was ſeldome farre from home, at home moſt neatly induſtrious, but eſpecially ſo loving to her husband, that where to patterne ſuch ſweet conjugall Societie I profeſſe I know not; Let us learne it, (beloved,) beleeve it, it is a great advantage for heaven to be well skill'd in the dutie of marriage; this marriage is but for a time, death will divorce it, the ſecond time we ſhould be married to Chriſt, and will he wed them to himſelfe whom he knew froward and unchaſte to a former Spouſe? This true good tree hath borne good fruit to the honour and good of this Church, they that have taſted it truly, have praiſed it for a fragrant and gracious ſavour, not many Orchards afford the like; ſhe was happy in it to the laſt.

But which is above all, ſhe was a very good Chriſtian, witneſſe her meekneſſe, one of the trueſt markes of a Chriſtian, meek ſhe was as appeared by her Ma-

tron-like plainneſſe; ſo meeke, that ſhe ſcorn'd not to hold diſcourſe with a Child that could ſcarce ſpeake againe to her, an argument of that childiſh innocency by which we attaine heaven.

A good Chriſtian ſhe was, witneſſe that great Example of her devotion, ſhe lived like *Anna* as it were continually in the Temple, twice a day for many decads of yeares, ſhe attended the worſhip of God Almightie in this Church, nor would ſhe leave that holy uſe, for age and weakneſſe, but ſpight of ſickneſs, as if ſhe meant to ſacrifice her life to God, ſhe came ſtill, till the heavie weight of death detained her in her bed.

For her Charity, a main part of the eſſence of a *Chriſtian*; I muſt ſay for that part of Charity that pertains to the tongue, in judging and cenſuring, ſhe did excell, ſhe loved not to hear, ſhe abhorred to ſpeak evill of any, ſhe would give fair and candid conſtructions to all actions, loving and reverend counſell to all that came neer her. As for the Charitie of her purſe, I know not what it was, nor indeed was it her deſire that any ſhould know; but this know, ſhe bred up Orphanes, ſent often meat, and money to her ſick neighbours, her ſervant hath been ſeen to diſtribute good pieces of money to many poor families from yeer to yeer, from houſe to houſe, I am ſure if it were known who ſent it, it was the ſervants fault, for ſhe charged her the contrary; ſhe loved (happy woman) to hide her treaſure, and keep the left hand ignorant of what the right had done. I am fain to glean and gueſſe at her Charity, ſurely if all were knowne, it would amount to a great ſumme, and her great glory

glory, ſhe rather deſired that God might have the glory, to whom of due it belongs. Goe to the earth bleſſed Earth, and ſleep there ſweetly, till the Reſurrection, thy other part is ere this ſafe arrived to the boſome of *Abraham*: Bleſſed Lord, give us grace ſo to follow her holy example, that we may at laſt come to thoſe unſpeakable joyes, which thou haſt prepared for all them that unfainedly love thee, and expect thy comming. *Even ſo come Lord Jeſus.* Amen.

Soli Deo gloria.

FINIS.

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Soli Deo gloria.

FINIS.

BRITISH MUSEUM

FINIS.

IVLY, the thirteenth, 1642. 48

A true and exact RELATION

Of divers principall Actions of a late Expedition, undertaken in the North of

IRELAND,

By the Engliſh and Scottiſh Forces;

Anno Domini, 1642.

LONDON,
Printed by *A. Norton*, for *Francis Conſtable*, and *Edward Blackmore*, 1642.



The Narrative of a late Expedition undertaken in the North part of *Ireland*, with the particulars thereof, as they were ordered every day of the Service.

THe force of the whole Army consisted of 2800 *Scots*, 500 of Colonell *Clotworthy* his Regiment, in all of foot by land 3300, with 250 of Colonell *Clotworthy* his Regiment more, who went in three Boats for that service by water. Force of Horse as followeth; the Lord *Conway* his Troop. The Lord *Cromwell* his Troop, Captain *Chichesters*, and Captain *Upsons*, with one of *Dragoons*, which is Captain *Matthews*, five field peeces, all other provision for 10 days march, our mayn Designe was to clense this County of *Antrim* from the Rebels, being *O Neills*, *O Haraes*, *Mac Donnels*, and the *Mac Henries*. The two last septs chiefe of the Earle of *Antrims* Country.

The way we designed was, some of our Army went by the Plaine, other part through the Woods and Bogs, to scoure all parts twixt *Antrim* and *Knock Mullagh*, or *Apperly* Hils, which wee made our first Randevouz, whilst the Boats keeping of the River of the *Band* and *Loghbeg*, prevented their going over that water from out of this County.

On Wednesday, we marched in two Bodies, Generall Major *Monro*, with 2300 foot, the horse troops of the Lord *Conway*, the Lord *Cromwell*, Captain *Chichester*, and the troop of *Dragoons*, commanded by Captain *Matthews*.

Colonell *Clotworthy*, and Lievtenant Colonell *Monro*, who commandeth the Generals Regiment, with 500 of Colonell *Clotworthies*,

thiet, and as many of the others Regiment, in all 1000 foot, having Captain *Upton*s troop to march so neer them as they could for woods. General Major *Monro* took the way by the Plains from *Rasbee*, within three miles of *Connor* to *Knock Mullagh*.

Colonell *Clotworthy* with the 1000 foot and horse troop, marched from *Antrim* to *Toom*, so through the Woods to *Loghbeg*, and along the *Band* side, till they came to a place called *Portclonone*, opposite to *Knock Mullagh*, where the Generall Major was to keep his Leager, untill both sides met again, the Boats in the mean while keeping the *Band* and *Loghbeg*, to prevent the enemies escaping that way.

On Thursday at night, the Generall Major had his Leager at *Knock Mullagh*, the same night Colonell *Clotworthy* at *Dundan* Church within a mile of *Toom*, all that day neither of the bodies met with any of the Rebels, onely some few Cows which the Souldiers devoured.

On Friday, *Monro* sate still at *Knock Mullagh*, and sent 400 Musqueteers more, to meet Colonell *Clotworthy* in the Woods, who found no Enemie considerable, for the Enemies perceiving themselves beset by the Boats to the waterwards with horse to the plains, and foot in the Woods, hasted forwards, so as this day not anything considerable was done, onely so soone as Colonell *Clotworthy* came before *Toome* Castle, the Enemy quit and left it to them, flying to a Trench, they had on the other side of the *Band*, they exchanged some shot, but little done on either side, some of the Enemies were kild, but not a man of ours hurt, God be thanked.

This not being the businesse of the day, Colonell *Clotworthy* proceeded in his march the rest of that day, and met with *Monro* at *Knock Mullagh*, where he stayed their comming to him.

On Saturday, the whole Army began to march, *Monro* gave Colonell *Clotworthy* the Van that day, every Regiment marching in full Battalia, onely Lievtenant Colonell *Cunningham*, with a party of 500 Musqueteers, were sent to search the Woods from against *Knock Mullagh*, to *Portnave*, which is against *Magheresharldan*, and about seven or eight miles in length. Also there were sent abroad three horse troops to the right hand ward, to *Cloghvaghevednaghie*, to scout and charge the Enemy, if they found them on those Plains, if not, to meet us in the Evening at *Ballimonie*, where we intended that night to leager.

The party of foot sent out under the Command of Lievtenant Colonell *Cunningham*, scoured the Woods to *Portnave*, and the body marched

marched through the Plaines untill they came to *Magheresharta*, without any Enemy considerable, onely some few that were killd, but the party, which Lievtenant Colonell *Cunningham* lead, having much worse way through the Woods, then the body through the Plains, came not up to the body in two or 3 houres, during which time they halted, and having some Scouts abroad, had intelligence, that seven or 800 of the Enemy had newly past through a Mosse with a great drove of cattell towards the *Band* side, whereupon the Generall Major *Monro* directed Colonell *Clotworthy*, who had the Van that day to take 400 commanded men with him, and follow them into the Wood through the moss, whilst Generall Major *Monro* sent Captain *Upton*s troop to a Ferry called the Crosse, to prevent their going over the River of the *Band*, for the Boats could not come so low, by reason of severall great falls in the River. Colonell *Clotworthy*, about five in the afternoon took with him 400 Commanded men, they no sooner entred the Woods over the Mosse, but without any resistance of the Enemy fell on them, had the chasing of them till night, cut off the most of them, and the few that escaped then came amongst the horse, which went to the Ferry and Crosse, where they killed about 80, and drowned about 30 more.

This chase continued till night came, then Colonell *Clotworthy* and his 400 men making to the Leager, brought with him about 200 Cows, and six or 700 Sheep, and that night about 12 of the clock came to the leager to *Ballymony*, The horse sent that morning through the Plains, met with two or 300 of the Enemies, with about four or 500 Cows with them, the men took sanctuary in a house, and would not come forth, the horsmen setting the house on fire, burnt them all, and brought the prey to the Leager.

On Sunday, General Major *Monro*, sent Col. *Hume* with 800 men to scour through the rest of the Woods on the *Band* side, towards a place called *Cannings Ferry*, where he found a world of baggage the Enemy cast from them in their flight the night before, but meeting with none of themselves, having gotten a boat, sent out a party to a Fort they had made on the other side of the River, the poore conditioned Enemy no sooner saw them land, but they quit the place which was maintaynable by 50 men against 5000, having a deep water and moated round about, Colonell *Hume* lett some men in the Fort, and returned to the leager with the rest.

Monro himself this day took 1000 men, two troops of horse, two

field

field pieces marched towards *Dunluce*, where hee found the Earle of *Antrim*, and sent Colonell *Clotworthy* to *Colerayne* with a troope of Horse, that if he had been there he should bring him to the Leager at *Ballymoney*, but the Earle of *Antrim* was found at *Dunluce*, where *Monro* sent a Trumpet to the gate to summon him, having all things in a readinesse to assault the Castle, if he refused upon the summons: the Earle of *Antrim* came forth and rendred both himself and house to *Monro*, who left his Lievtenant Colonell *Frizell* with a guard to keep both the Castle and the Earle, untill he heareth the mind of the Parliament. That day we visited our friends in *Colerayne*, and at night we all returned to our Leager again.

On Munday we had notice that some of the Earl of *Antrims* Confederates Colonell *Kittaghes* sons, and about five or 700 *Hillanders* were in the *Glyns*, whereupon *Monro* sent Colonell *Clotworthy*, and Colonell *Canble*, with their two Regiments towards the *Clogh*, with the prey of Cows being about 2500, in all to hover thereabout, in case the *Hillanders* should take towards the *Band* River, whilest the Generall himself with the rest of the Army scoured the *Glyns*.

This morning Captain *O Connelly* with 150 men, was sent to take in a Fort with some of the Earle of *Antrims* followers of the *Mac Naghtens* and others had made. It was in the midst of a Bog and very strong, they had a long parley, at length rendred the Fort, and submitted to mercy, we found in the Fort about 300 men, women, and children, the women and children being about 150 we let goe, the men we put about 100 of them to the sword, finding them all to be very bloudy fellows in this Rebellion, saved about 20, who we reserved untill we better satisfied of their carriage.

This day on the way towards the *Glyns*, *Monro* took in *Ballycastle*, where the Countesse of *Antrim* lived, and now is fled over the Band to Sir *Fellomy Roe O Neile*, and having notice that the Marquis of *Argyles* Regiment came to the *Raghlins*, hee continued there to receive them that night. In *Ballycastle* they found some men which they killed.

On Tuesday, *Monro* setled the Marquis of *Argyles* Regiment at *Ballycastle*, the *Clough*, and some other of the Earle of *Antrims* houses, and went himself and his forces to the *Glyns*, where they found a remain of Colonell *Kittagh* his sons men, with about 500 Cows, the men they killed, and took from them the Cows; That day Colonell *Clotworthy* and Colonell *Campbel* kept their course towards the Plains

by

by a place called *Culnebackie*, and met onely in the way 24 of the enemie hid in a few shrubs within the Mosse whom they had the chasing of, and killed about 16 of them, and leaguered that night at *Culnebackie*, some of the Enemies Scouts were seene about the Cows which kept them on their Guard that night, but no Enemie appeared.

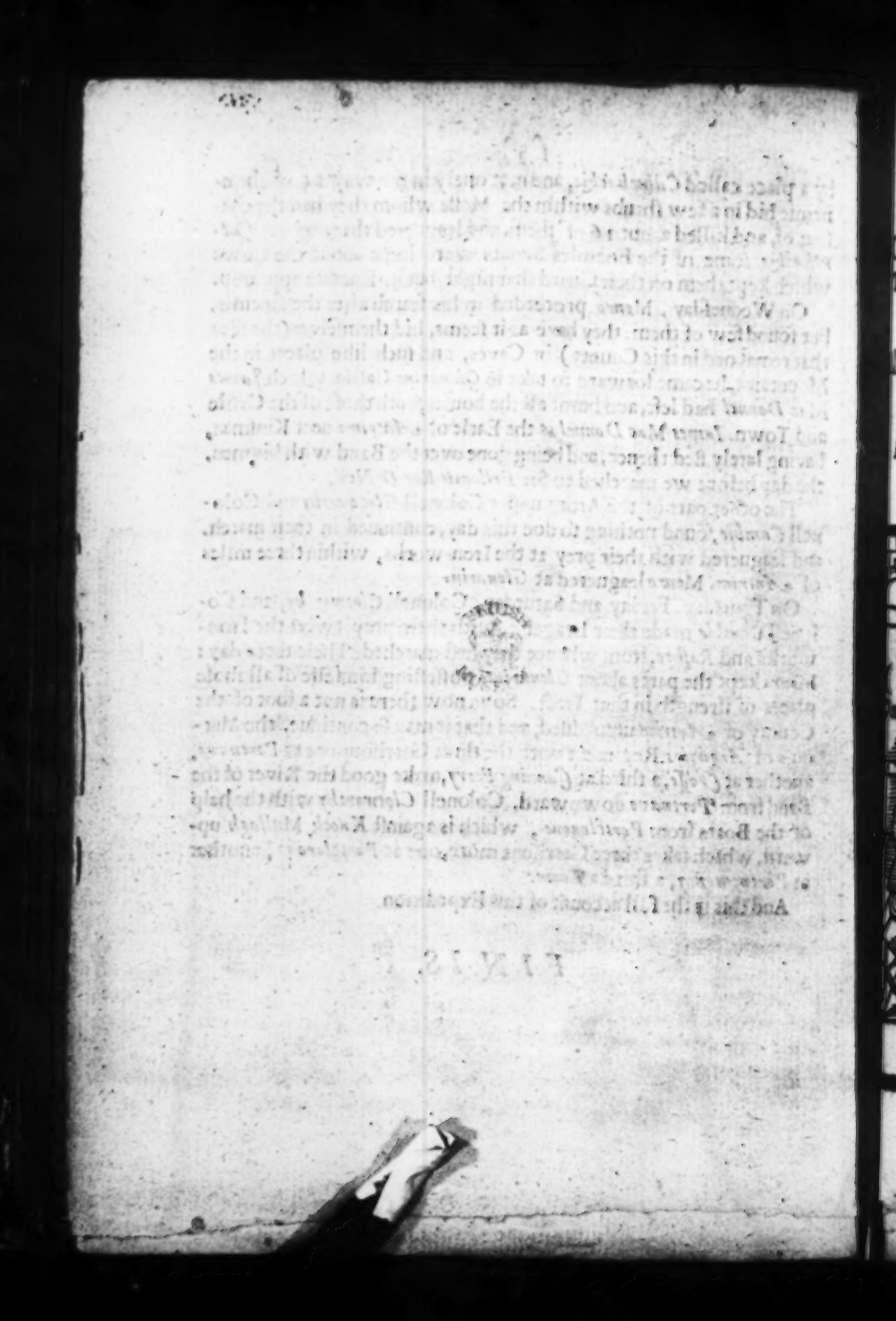
On Wednesday, *Monro* proceeded in his search after the Enemie, but found few of them, they have as it seems, hid themselves (the few that remayned in this County) in Caves, and such like places in the Mountains, he came forward to take in *Glenarine* Castle, which *James Mac Donnel* had left, and burnt all the houses, both those of the Castle and Town. *James Mac Donnel* is the Earle of *Antrims* neer Kinsman, having lately fled thence, and being gone over the Band with his men, the day before we marched to Sir *Fellomie Roe O Neil*.

The other part of the Army under Colonell *Clotworthy* and Colonell *Camble*, found nothing to doe this day, continued in their march, and leaguered with their prey at the Iron-works, within three miles of *Antrim*, *Monro* leaguered at *Glenarin*.

On Thursday, Friday, and Saturday, Colonell *Clotworthy*, and Colonell *Camble* made their Leager, with their prey twixt the Iron-works and *Rasbee*, from whence they first marched. These three days *Monro* kept the parts about *Glenarine*, possessing himselfe of all those places of strength in that Tract. So as now there is not a foot of the County of *Antrim* unsubdued, and that it may so continue, the Marquis of *Argyles* Regiment with the three Garrisons, one at *Portnave*, another at *Crosse*, a third at *Canning Ferry*, make good the River of the Band from *Portnave* downward, Colonell *Clotworthy* with the help of the Boats from *Portclonone*, which is against *Knock Mullagh* upward, which takes three Garrisons more, one at *Portclonone*, another at *Portnemoney*, a third a *Toom*.

And this is the full account of this Expedition.

FINIS.



A Cluster of

COXCOMBES;

OR,

Cinquepace of five sorts of Knaves and Fooles: Namely;
The *Donatists*, *Publicans*, *Disciplinarians*, *Anabaptists*, and *Brownists*;
Their Originals, Opinions, Confutations, and (in a word) their
Heads Roundly jolted together.

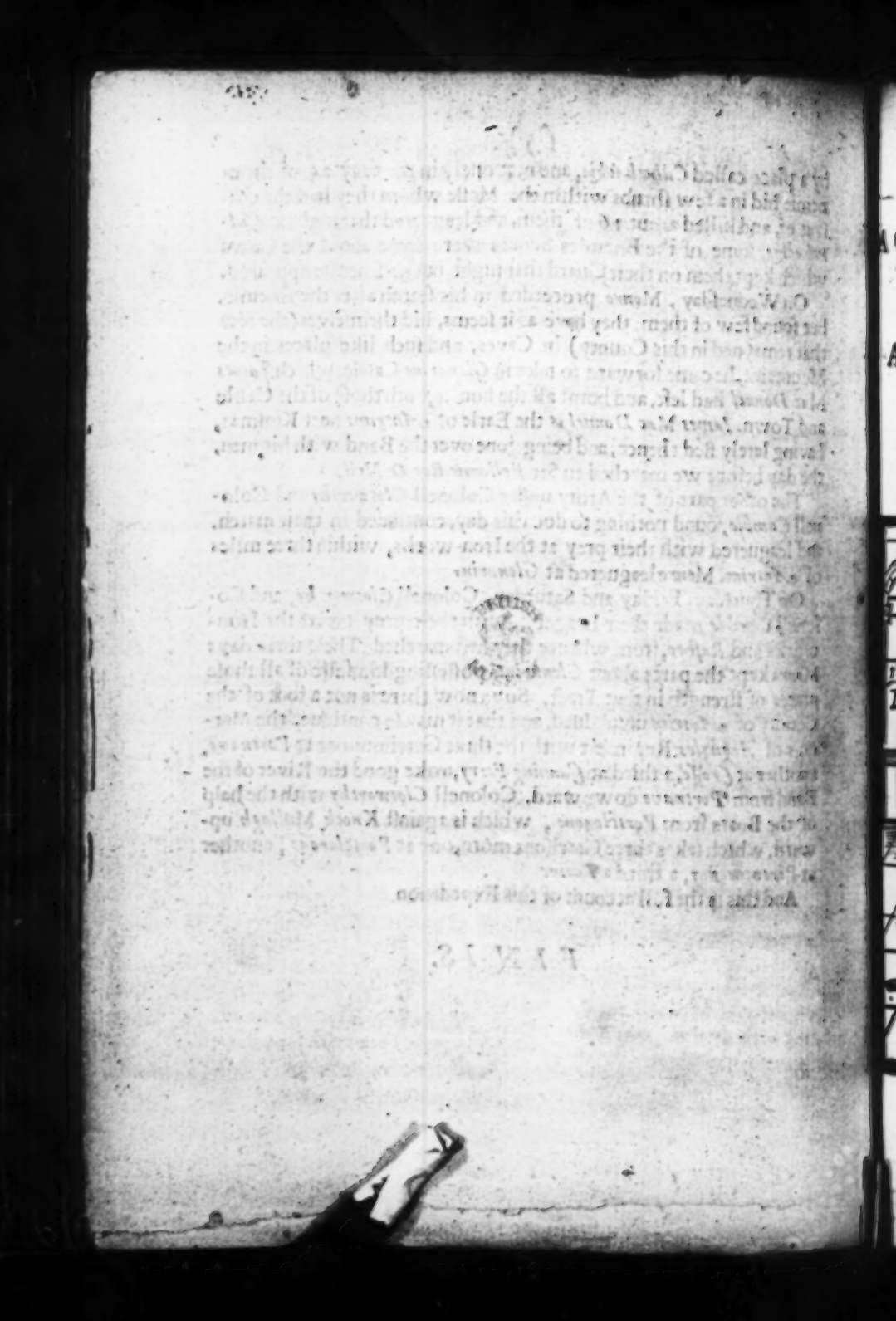
Also shewing how in the Raignes of sundry Kings, and in the late Q. *Elizabeths* Raign the Anabaptists have bin burnt as Hereticks, and otherwayes punished.

And that the Sect of the Brownists is so new, that many are alive who knew the beginning of it.

With other Sects displayed. By John Taylor.



July 23. Printed for Richard Webb. 1642.



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With other Sects diſplayed. *By* John Taylor.



July 23. *Printed for Richard Webb*, 1642.

Donatists.

THe Author of this Hereſie was one *Donatus* born in *Numidia* a Province of *Affrica*, . their opinion was that they and none but they were the only pure Chriſtian *Congregation*, and that they (eſpecially) were the true Church, ſuch as embraced their Diſcipline and come to them, they baptized again of what age or ſect ſoever, they affirmed that the Church conſiſted all of good people, and that no bad Chriſtian was a member of it, this Hereſie was in *An.* 353. *look Biſhop Coopers Dictionarie.*

Publican.

In the 9. year of the Reign of *K. H.* 2. *Anno* 1163, there came into this Kingdom one *Gerrard*, a *German*, with 30 more with him, and they called themſelves *Publicans*, they denyed *Matrimony* and both the *Sacraments*, *Gerrard* himſelf had ſome Learning, the reſt were ignorant perſons whom he miſled; they were examined and found guilty, and obſtinate Heretiques, for which they were marked in the fore-heads with a hot *Iron*, their leader was marked in the chin and fore-head; after that they were all ſharply whip'd, which puniſhments they ſeemed to receive joyfully. Laſtly, by command of the *King* and State they were turned out of priſon, and all people were forbidden either to harbour or relieve them, ſo that with the extremity of the cold winter, and want of food and harbour they all dyed, miſerably ſtarved with cold, and famiſhed with hunger, *Stow page* 151.

Diſciplinarians.

There came 100 and 20 perſons from *Holland*, *Zealand*, and thoſe parts, through *Flanders* to *London*, where it was their daily exerciſe to pray and whip themſelves twice a day in *Paules*, and in the ſtreets, their body being naked from the waſte upwards, the whip being 3 whipcords with knots, ſo that the blood ran down their ſhoulders, arms and ſides, and as they marched in this bloody proceſſion, every one of them had a red croſſe in his hat, and one of their companions went ſinging before them, this was in the Reign of King *E.* 3. *Anno* 1349. *Stow Chronicle.*

On the 29. of *April*, in the 32. yeare of the Raigne of *Henry* the 8. *Anno* 1541. one *Mandevill* and one *Collins* (both Anabaptists) were examined at Saint *Margaret* Church at the Hill in *Southwarke*, and there they were condemned and judged to be burned as Hereticks, which was executed on them accordingly, in the High way betwixt *Southwarke* and *Newington*.

In the 17. yeare of Queene *Elizabeths* raigne, *Anno* 1574. there was one man and 10. women judged to be burned for being Anabaptists, but after much suit made, one woman recanted and all the rest were banished. And in the same yeare, the 22. of *June* 5. Englishmen of the sweet Sect called, *The Family of Love*, did penance at *Pauls-Crosse*, and there confessed and detested their wicked and damnable Heresies. And on the 22 of *July* following two, Dutchmen Anabaptists were burnt in *Smithfield*. Also the same yeare (in *May* 5.) 27. Anabaptists were taken and imprisoned, and 4. of them bare faggots for penance at *Pauls-Crosse*, and recanted. *Stow*, *pag.* 679, 680.

And in these our dayes the said Anabaptisticall sect is exceeding rife, for they doe swarme here and there without feare of either God or man, Law or Order.

In the 33. yeare of Queen *Elizabeths* raigne, *Anno* 1591. one *Edmund Copinger* Gent. and *Henry Arthington* Gent. these two on the 16. of *July* in the morning in the yeare aforesaid went to one *John Wilkers* house at *Broken-wharfe*, *London*, where they found a Yeoman of *Northamptonshire* in the parish of *Oundle*, named *William Hacket*, to whom the said *Copinger* and *Arthington* said, that they were come to anoint him King, but *Hacket* replyed againe, that they needed not so to doe, for he was already anointed in Heaven by the Holy Ghost; the said *Hacket* caused *Copinger* and *Arthington* to beleeve that he was *Jesus Christ*, and to proclaime him so in *London*, and at last for these horrible blasphemies and some wicked Treasons against the Queene, *Hacket* was hanged and quartered in Cheap-side, 1595. his two prophets, one of them starved himself to death wilfully, in Bridewell, the other lay a long time languishing and repenting in the Counter in *Woodstreet*: he that list to reade more of

this at large, shall find it truly related in Mr. *Stowes* Chronicle, *page* 761, 762.

Also one *Francis Ket* was burnt at *Norwich*, in the 31. yeare of Queene *Elizabeth*, 1589. he was a Master of Art, and justly dyed for holding most wicked opinions of our Saviour *Iesus Christ*.

In the 16. yeare of the reigne of King *James*, *Anno* 1618. one *John Traske* denyed and despised our Church Government, refused our Christian Sabbath, and affirmed that Brawne, Porke, Bacon, Pigge, and all swines flesh was abhominable, for which Errours the said *Traske* was on the 19. of June in the yeare aforesaid, mounted to the pillory at *Westminster*, and from thence whipt to the *Fleet*, where (repenting and recanting) hee was beneficed, and became an honest, diligent, and painefull Preacher, *Stowe* 1039. *pag.*

Brownists.

This Sect sprung from one named *Browne*, who is of that Antiquity, that many (yet alive) did know him when hee was a Schoole-master to the Free Schoole in *Saint Olaves in Southwarke*: This man (*Browne*) in his browne study, did plod to preach, and did practise and exercise in Woods, thickets, fields and under hedges, to a great many of poore people, whom hee seduced to be as wise as himselfe: hee said that the Church of *England* was not a Church (perhaps his meaning was it was not a true Church) but when he was preferred to the Benefice of a parsonage in *Northamptonshire*, the parish being called *A Church*, then the Church of *England* was a Church with him, and his parish Church of *A Church*, was a conformable and a true Canonicall Church; and he lived till within these 7. yeares there, and dyed a conformable church man, but he hath left a most pernitious and seditious traine of his sect behind him, of all trades, ages, sexes, and conditions, and when all trades faile they can make a shift to be all preachers.

Amongst all these heretickes and heresies, sects and sectaries, and schismatickes, I have not medled or mentioned the Puritan, the reason is, that I doe not know any that either deserve, or dares to take the name or title of Puritan upon them.

It is an Epithite of reproach, which rash or malitious men do cast upon many persons who do strive to live in Gods fear, & desire to dye in his favour, and it is likewise a name which covers a great deal of craft and villany, under the veil and vizard of Hypocriticall sincerity, and my opinion is, that if there be any that are to be so called, they must be such *Romane Catholicks* that doe presume to be saved by their own good works, which pure, most impure, Doctrine is one of the grounds and Tenent of the popish Religion, and of no Church else in the world, so that my conclusion is that none deserves the name of a Puritan, but such as dare presume by their purity to save themselves and others: Thus have I briefly shewed that the Church of Christ hath in all ages been opposed and oppressed by Heretiques and Schismaticks, I could name many more opinions of men, who were all great and glorious lights in the Church, and most illustrious instruments for the advancement of Christian Religion; and yet they have in some points differed one from the other, as *Wickliffe, Luther, Beza, Calvin, Bucer, Melancton, Oeclampadius*; yet for all other great diversities, they have alwayes agreed in the main Fundamentall points of *Christian Doctrine*, so that the outsides of Ceremonies of Religion did not shake the peace of the Church.

But in these times the Church and Church-Government is not only shaken, but shattered in pieces, almost for nothing else but outward indifferent Ceremonies, such as in themselves seemed offenceless Hand-maids for their order and decency, to wait and attend the Church as Ornaments, and not for superstitious Adoration These shaddows have not only bin with violence put'd down, but the substance which is Gods Ordinance hath bin sacrilegiously intruded and usurped upon by an imdudent rabble of ignorant *Mechanicks*, who have dared to presume to preach, not being cal'd or sent, nor knowing how, or when, eyther to speak or hold their peace.

I have read that the *Grand Senior*, or great *Turk* at *Constantinople*, did demand due of an *English Ambassadour*, this question, Quoth he, if I would be a Christian, there are so many sorts and sects of them, which Christian should I be, to whom the Ambassadour rep'yed, that it was the only safe way to be a *Protestant*; but a French Nobleman standing by, being a *Roman Catholicke*,

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and he demanded of the Englishman that if he would be a Protestant, that hee would tell him which Protestant he should be, by this may be perceived, that the Turke takes notice of the divisions of Christian Religion, and the *Papists* do take advantages at our dissension and contentions; yet the Protestant Religion in it selfe is in a most sweet harmonious Uniformity, but the crew of *Corah*, *Dathan*, and *Abiram*, have done, daily do, and will do, their uttermost malice and mischiefe to rend all in pieces, whilst he is accounted the best member in a Common-wealth, that can either Libell most scandalously, revile most despightfully, or teare and spoile most courragiously, and villanously.

And it is to be wondered at the many unlicenced licentious Pamphlets that have been scattered about the Kingdome within these 23. months, wherein neither Religion, Church, King, Peeres, Priest, or people have escaped Railing, Libelling, and transcendent traducing, so that it may be supposed, that the paper that hath beene wasted by those pestiferous pamphleteeres, would goe neere (if it were laid sheet by sheet) to cover the whole Kingdome; and this is certaine, that they have drawne many thousands of poore idle people from all parts of *England* to *London*, where without serving any Apprentiship, they take a freedom to sell Bookes, so that the Book-sellers are encreased ten fold in number within these two yeares: And what stuffe doe they sell (forsooth) things New Lye come forth, and things either of no worth, or else Speeches fathered upon men that never knew of them, or Newes out of *Scotland* or *Ireland*, made over night in an Ale-house, and printed in the morning *Cum privilegio*, 1642. then are the streetes embroidered with lyes, lice, and Beggers, to the great abuse of true Writers, the scandall of this Honourable Citie of *London*, and the universall injury to the whole Kingdome, for that such numberlesse numbers of lyes and Fables are scattered and dispersit (not onely here in our own Countrey, but in all parts else they are transported over the Christian World.

To conclude this Booke of Errours and Heresies, seeing there have beene, are, and will be such to the end of the world, and that amongst all these wayes there is but one Right way. It is a griefe to any Christian heart to consider how many thousands

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are out of the way, that doe dare to presume to call themselves Christians; some are so farre blinded, that they hold all manners, Decencie, Order, comely Gesture, or Ceremony, as standing at the *Beliefe*, kneeling at the *Lords Prayer*, or at the receiving of the Sacrament, Bowing at the Name of *Iesus*, or Reverence in being uncovered at the entring into the house of *God*, all these are accounted Superstition, Idolatry, and Popery; but to come to the Church boldly or rudely as into a Taverne, an Ale-house or Stable; I am sure there is no Popery in that, and for Christianity a man may finde as much amongst the barbarous Canniballs.

So that some men are jeered out of true and sincere Religion, for feare of being called *Puritans*, and too many have laid by all Order, Manners, and Decencie in the Church, because they will not be accounted *Papists*.

Besides all these wayes of Heresie (which are all out of Gods way) let us consider the infinite numbers of Atheists, *Heathens*, Pagans, Jewes, Turkes, Infidels, and divellish *Idolators*, that are upon the Face of the Earth; If these things be but ponders in a mans heart that feares God, it will strike terrour and amazement into him, to consider how little service the Almighty hath from Ingratefull mankinde, for that he by his power, Providence and Mercie, made all, conserves all, and Redeemed all true Beleevers, yet for all these Alls, that good God hath not the tithe of halfe, either in meere thankfulnesse or acknowledgement.

FINIS.



A

COPIE OF A LETTER

FROM

SIR *MAURICE EUSTACE*

Out of *Ireland*, and to a worthy Gentleman, a member of the House of Commons, concerning divers passages in the Parliament there.

ALSO,

Another Letter from Mr *Bacon* Drum-major, to Collonel *Gibson* of many desperate and resolute exploits of English Souldiers, worthy all mens knowledge.

July 13. 1642.

LONDON,
Printed by *A.N.* for *Edw. Husbands* and *John Frank*. 1642.

A

COPIE OF A LETTER

A Copie of a Letter from Sir *Maurice Eustace* out of *Ireland*, to a worthy Gentleman a member of the house of Commons, concerning divers passages in the Parliament there, &c.

SIR, your last dispatch of the sixth of this Moneth, came to my hands in the absence of Master *Arthur Jones*, who was gone with the Army to *Connagh* But I dispatched it after him. Vpon Tuesday last both houses of Parliament here did meet, And that day, wee expelled out of our house by one order, as many of our house as were endicted of Treason or knowne in actuall rebellion, which upon search were found to be 46. and so many were cutt of from us by one blow as vnprofitable and cancker'd members. The next day being Wednesday wee passed an ordinance in our house that none should be of the house this Parliament or in future Parliaments, but such as should take the oath of supremacy and the same day as many as were in the house tooke the oath which, will make a greater slaughter whensoever wee meet, then the former did; And this day being Thursday, both Houses have agreed upon a Petition, to have all the

penall Lawes of force in *England* against Recusants, to be enacted here with some severe Lawes to bee added unto them; And what the consequence of this will be, you may Imagine, I am sure if the effect thereof be granted, it will either make both Nations one or it will be an everlasting wall of seperation betweene them; God direct all for the best. This is all that I have for the present to acquaint you with, I am your most assured friend

Mar. Eustace.

24. *June* 1642

DEare friend, since my last Letter, I have bin from *Dublin* this two moneths at a Towne called *Trim*, which sir *Charles Coot* took in and the day before we came up to this town of *Trim* the rebels with three thousand foote came to take it in, Sir *Charles Coot* having not above foure hundred foot and horse; then Sir *Charles* fell out of the Towne, killed many of the Rebels, and forced the rest to flight. Wee lie one halfe of our Regiment in *Trim* in Garrison, with three Colours more of my Lord Generals Regiment, a troope of Horse of the Governours Sir *Richard Greenfield*, a Troope of Dragooners, under the command of Captaine *Paine*, this Towne is twentie miles from *Dublin*. Since we came to *Trim* one *Wisely* of the *Dighon* yeelded his Castle up to us, standing to the Kings mercie where hee and all that were in it had free quarter for their lives but turned all to shift for themselves not having any thing more then the Cloathes to their backs: since that *Wisely* was found faultie against the

State,

State and banished our Town of *Trim*, turned out of the ports, he one way, and his wife my Lady *Ward* another with their children, there we left in the Castle of the *Dingbon*, a Garrison which two miles from *Trim*. On the 12. of *June* there was commanded men out of every Company in the Towne that went out under the Command of Captaine *George Paine* who Commanded the foote, the horse under the Command of sir *Richard Grinfield* our governour of *Trim* we went to hem them in till our Ordnance came to us, this Castle was called *Linches of the knock*, a maine strong Castle well provided. We besieged this Castle foure dayes, where we have lost, and have had shot Dyvers men where the rebells scorne any quarter for they would neither give quarter nor take quarter, Calling vs English dogs, and English rogues, and pillaging rogues, and Parliament rogues, & told us they fought for the King, and we fought against the King. Upon the 13. day of *June* came our Ordnance from *Dublin*, they that came to us were but Field-peeces, they were not for battery; we made many shot with them, but they feared us then worse then before; We made many approaches upon it, thinking to have sprung some part of the wall by undermining it, but they heaved such great stones down upon us, killed some of our men, and hurt others, that we could doe no good that way, for their stones and scalding water, then a Gunner making shot at a window, forced the frame of the window into the house; Then our men, my Lord Generals, and part of my Lord *Jones*, that lay a mile from us, being commanded as well as we, under the command of Collonel *Monke*, and Lievtenant Collonel *Kirke* fell on to

this breach, making a Skaffold up to the window, where the Rebels and our men were at push of Pike; a long time Lievtenant: Collonel *Kirke* was shot in the backe, who lyeth very sore hurt; And Collonel *Monke* shot quite thorow the Hat, and mist his head, thankes be given to God Captaine *Vaine*, and Lievtenant *Konnocke* entred the Castle with divers Souldiers where he was quickly forced to come out againe (for the rogues had set the Castle on fire) else they had beene choaked with the smoake, the rogues got to the top of it into the foure corners of this stone castle; many of them were burnt; the next morning all that were alive cryed for quarter, which was some seven-score persons, men, women & children, most of the women and children had quarter, but the men came out of the Castle gave up their arms; We stripped 60. of these rogues, and then killed them, leaving them unburied, and buried our owne men; they were commanded by one Lievtenant *Plunket*, Collonell *Plunkets* Captaine, Lievtenant of the Rebels, which is within seven miles of us at the Castle of *Longwood*: my Lord of *Tremblestone* one of the Rebels lying in *Tremblestone* Castle, within a mile from *Trim*, hearing wee had taken this Castle, run away, and left his Castle for feare. There we have another Garrison in that, and the Rebels a mile from that, run away that night, and fired the Castle of *Kilbride*, for feare of our Army, which is gone out for 14. dayes march into the Countrie.

The 23. of *June* there went a party out of *Trim* to range the woods, where wee found divers of the rebells but they run away, there wee tooke a hundred good

good head of beasts, besides horses and sheep, the same night 50. musquetiers fell out of *Trimblestone* Castle a mile from their garison and tooke 100. and 50. head of Cattell from the rebells the enemie pursued us, but could doe no good for wee brought them to the garison I pray when you wright dire& your Letters in Collonell *Gibsons* name for him, who is at this time his Drum-Major and yours to command *Iohn Bacon*

From Trim this 29. of Iune

FINIS.

EXETER MUSEUM

A DISCOVRSE

CONCERNING

THE SVCCESSE

OF

Former Parliaments.

By may the 7th.



Imprinted at LONDON:
MDCXLII.

BRITISH
MUSEUM

A DISCOVRSE Concerning Former Parliaments.

SIR:

I Have, according to my ſmall abilitie, and the ſhortneſſe of time, fulfilled your command, in ſending to you this brieſe and plaine Diſcourſe concerning the ancient opinions and eſteeme of Engliſh Parliaments (for that was all which you deſired) without any reflection upon the proceedings of this preſent Parliament: accept it only

as a plaine peece of common talk, which I would have delivered, had I beene present with you: Such diſcourſes need no dreſſe of Rhetorique.

THe conſtitution of our Engliſh Monarchy is by wiſe men eſteemed one of the beſt in Europe, as well for the ſtrength and honour of the Prince, as the ſecuritie and freedome of the people; and the Baſis, on which both are founded, is the conveniencie of that great Councell, the High Court of Parliament.

Without which neither can the Prince enjoy that honour and felicitie, which *Philip de Commines*, a forrainer, ſo much admires, where he delivers what advantages the Kings of England have by that Repreſentative Body of their people, by whoſe aſſiſtance in any action they can neither want meanes, or loſe reputation. Nor on the other ſide, can the people have any poſſibilitie of pleading their owne rights and liberties. For in the *Interim* betweene Parliaments, the People are too ſcattered and confuſed a body, to appeare in vindication of their proper Intereſts; and by too long abſence of ſuch Aſſemblies they would loſe all. For (as *Iunius* obſerves) *Populus ſua hæreditaria ſuam tacite non utendo amittit; ſic plerumque accidit ut quod omnes curare tenentur curet nemo, quod omnibus commiſſum eſt, nemo ſibi commendatum putet:*

The People inſenſibly loſe their power for want

want of using it: for so it happens, that what all should look after, no man does; what is committed to all, no man thinks his owne charge.

And in that *Interim* it happens, that those *Optimates Regni* (as he speaks) who under the Prince are entrusted with government, meaning Councellours, Judges, and other great Magistrates, either through feare, flatterie, or private corruption, doe often betray the peoples rights to the Prince.

The state of government standing thus; If distempered times happen to be (as our Chronicles have shewed some) where by dissention betweene Prince and People, the Kingdomes ruine hath beene endangered, it doth not so much prove that the English government is not the best, as that the best government may be abused. For in every Monarchy, how limited soever, the Prince his person is invested with so much Majestie, that it would seeme a mockerie in State, if there were no considerable power entrusted into his hands; yea, so much as that, if he be bad or weak, he may endanger the ruine of the Kingdome: so necessary is it for all humane ordinances, how wise so ever, to leave somewhat to Chance, and to have alwayes need of recourse to God, for his assisting or curing Providence.

And though the Kingdome of England, by vertue of the government thereof, will be as hardly brought into a confusion, as any in Europe; yet there is no warrant against the possibilitie of it.

For it was ever heretofore ſeene, that our Parliaments were rather a ſtrength and advantage to an honourable wiſe Prince, than a remedy againſt a bad or weak one; or, if wee change the expreſſion, they were rather an excellent diet to preſerve a good raigne in ſtrength, than Phyſick to cure a bad one; and therefore have been as much loved by ſound and healthy Princes, as loathed by them that were out of temper; the later having thought them a depreſſion of their dignitie: as the former have eſteemed them an advantage to their ſtrength. So that in ſuch times only the true convenience of that great Councell hath been perceived by England, and admired by forreine Authors: in the other times it was, that thoſe wittie complaints have been in faſhion (as Sir *Robert Cotton* ſpeaks of a bad time) that Princes in Parliaments are leſſe than they ſhould be, and Subjects greater. But on the contrarie, that they have been an advantage to Kings, the conſtant *Series* of our hiſtorie will ſhew. 1. By thoſe great atchievements which they have enabled our wiſe Kings to make, who were moſt conſtant in calling them, and conſenting to them. 2. That no one Prince was ever yet happie without the uſe of them.

It may therefore ſeeme a Paradox, that any Prince ſhould diſaffect that which is ſo high an advantage to him, and a great wonder, that ſome Kings of England, not vicious in their diſpoſitions, nor verie ſhallow in their underſtandings, have

have ſo much kicked againſt Parliaments. And that ſuch have been (before we ſhew what reaſons may be of it) ſee the characters of ſome Princes, whoſe ſucceſſe and fortunes are knowne to all that read the hiſtories, as they are delivered by *Polydore Virgil*, who in his ſixteenth book ſpeaks thus of *Henry* the third: *Fuit ingenio miti, animo magis nobili quàm magno, cultor religionis, adverſus inopes liberalis.* Hee was of a gentle nature, a mind rather noble than great, a lover of religion, and liberall to the poore.

In his eighteenth Book thus of *Edward* the ſecond; *Fuit illi natura bona, ingenium mite, quem primò juvenili errore actum in leviora vitia incidentem, tandem in graviora malorum conſuetudines & conſilia traxerunt. Non deerant illi animi vires, ſi repudiatis malis ſuaſoribus illas juſtè exercuiſſet.* He was of a good nature and mild diſpoſition, who firſt by the errours and raſhneſſe of youth falling into ſmall faults, was afterwards drawne into greater, by the ſocietie and counſels of wicked men. There was not wanting in him a ſtrength of mind, if avoyding evill counſell, hee could have made a juſt uſe of it.

And in his twentieth Book, thus of *Richard* the ſecond; *Fuit in illo ſpiritus non vilis, quem conſociorum improbitas, & inſulſitas extinxit.* He was of a ſpirit not low or baſe, but ſuch as was quite deſtroyed by the wickedneſſe and folly of unhappy Conſociates.

A reaſon of this accident may be, that their

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ſoules, though not vicious, have not been ſo large, nor their affections ſo publike, as their great calling hath required; but being too much mancipated to private fancies and unhappie favourites, and long flattered in thoſe affections under the ſpecious name of firmneſſe in friendſhip, (not being told that the adæquate object of a Prince his love ſhould be the whole people, and that they who receive publike honour, ſhould returne a generall love and care) they have too much neglected the Kingdome, and grow at laſt afraid to look their faces in ſo true a glaſſe as a Parliament, and flying the remedy, encreaſe the diſeaſe, till it come to that unhappie height, that rather than acknowledge any unjuſt action, they ſtrive for an unjuſt power to give it countenance, and ſo by a long conſequence become hardly reconcilable to a Parliamentarie way.

Such Princes (though it may ſeeme ſtrange) have been a greater affliction to this Kingdome, than thoſe who have been moſt wicked, and more incurable for theſe reaſons. 1. They have not been ſo conſcious to themſelves of great crimes; and therefore not ſo apt to be ſenſible of what they have beene accidentally made to doe againſt their people by evill counſell, whoſe poyſon themſelves did not perfectly underſtand. And therefore they are more prone to ſuſpect the people, as unkind to them, than themſelves as faultie, and ſo the more hardly drawne to repent their actions, or meet heartily with a Parliament. 2. The ſecond

reaſon

reaſon is from the People, who naturally looke with honour upon the Prince, and when they find none, or few perſonall vices in him (not conſidering that the true vertues of Princes have a larger extent than thoſe of private men) will more hardly be brought to think, though themſelves feele, and ſuffer for it, that he is faultie; and therfore ſometimes (which would hardly be beleeved, if experience had not ſhewed it) the People have been ſo raſh as that to maintaine for the King an unjuſt Prerogative, which themſelves underſtand not, they have to their owne ruine, and the Kings too (as it hath after proved) deſerted that great Councell whom themſelves have choſen, and by whom only they could be preſerved in their juſt rights; untill too late, for the Kings happineſſe and their owne, they have ſeene and repented their great folly.

Such a deſertion was too ſadly ſeene at the end of that Parliament of *Edward* the ſecond, where the two *Spencers* were baniſhed, and the tragicall effects that followed, when the King found ſo great a partie both of Clergie and Laitie, as enabled him to call home againe his baniſhed Favourites, and proved fatall to ſo many Parliamentarie Lords, as the like execution of Nobilitie had never before beene ſeene in England: over whoſe graves the People afterwards wept when it was too late, and proceeded further in their revenge, than became the dutie and allegeance of Subjects.

It is therefore a great miſ-fortune to England,

and almoſt a certaine calamitie, when the diſtempers of government have been let grow ſo long, as that for their cure they muſt need a long Parliament. For there are no wayes, how juſt, how moderate ſoever they be, which that great Councell can take (if they go far enough to make the cure) but will provoke, either by the meanes, or the length of them, the Prince his impatience, or the peoples inconſtancie.

For the firſt; the Delinquents muſt needs be many and great, and thoſe employed, and perchance highly favoured by him, beſides the reflexion which is made upon his judgement by their ſufferings, and that will be one reaſon of his impatience.

Another is, that many prerogatives which were not indeed inherent in the Crowne, but ſo thought by the Prince, and by him and his bad Councell long abuſed, to the prejudice of the People, with ſome ſeeming advantage to him (though well weighed they brought none) are then after a long ſufferance called in queſtion.

For the People are uſed to entruſt kind Princes with many of their owne rights and priviledges, and never call for them againe till they have beene extremely abuſed. But at ſuch a time to make all cleare after ſo long a reckoning (and thoſe long reckonings in State being commonly fatall; for Parliaments have ſeldome beene diſcontinued, but by ſuch Princes whoſe governments in the *Interim* have been verie illegall) they

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uſually queſtion ſo much, as that the Prince thinks himſelfe hardly dealt withall, ſuch a Prince as we ſpoke of, who not bad in himſelfe, but long miſled by wicked counſell, was not enough ſenſible of the injuries he had done.

The ſecond obſtacle that ſuch Parliaments may find is the Peoples inconſtancie; and what age is not full of ſuch examples which before we name, let us conſider whether there be any reaſon for it? This perchance may be one, that the People naturally are lovers of noveltie, affecting with greedineſſe everie change, and againe loathing it when it ceaſes to be a noveltie. Long-diſcontinued and refounding Parliaments ſeemes to carrie the face of a change of government, and thoſe things may then happen which doe in the ſhift of Princes, that ſome people may for a while flatter themſelves with new and ſtrange hopes, that prove fruſtrate; or elſe with quicker redreſſes of inconvenience, than the great concurrence of ſo many weightie buſineſſes can poſſibly admit, how induſtrious ſoever that great Councell be, diſtracted with ſo great a varietie; and the people after ſome time ſpent, grow wearie againe of what before they ſo long had wiſhed to ſee. Beſides, the people are more and more poyſoned daily by the diſcourſes of the friends, kindred, and retainers to ſo many great Delinquents, as muſt needs be at ſuch a Parliament: who, though they be no conſiderable partie in reſpect of the whole Common-wealth, yet ply their particular intereſts

with more eagerneſſe than moſt doe the publike. They ſubtilly perſwade the people, that whatſoever the Parliament does againſt thoſe great Delinquents is aimed againſt the Kings honour, and that he is wounded thorow their ſides. And this opinion is ſomewhat furthered, when the People ſee how many prerogatives of the Prince (as wee ſaid before) are after long enjoying called in queſtion. So that by this meanes their inconſtancie ſeemes to be grounded upon loyaltie to the King, and they (perchance with honeſt, but deceived hearts) grow wearie of the great Councell of the Land.

Another reaſon may be, that the Prince himſelfe averſe from ſuch a Parliament, for the reaſons aforeſaid, can find power enough to retard their proceedings, and keep off the cure of State ſo long, till the People tired with expectation of it, have by degrees forgot the ſharpneſſe of thoſe diſeaſes, which before required it.

By this meanes at laſt, accidentally a miracle hath been wrought after a long Parliament, which is, that the People have taken part with the great Delinquents againſt the Parliament, for no other reaſon, than becauſe thoſe Delinquents had done them more wrong than the Parliament could ſuddenly redreſſe. And ſo the multitude of thoſe great Delinquents crimes hath turned to their owne advantage.

But in ſuch reforming Parliaments, upon whom ſo much buſineſſe lyes, not only the inconſtancie

of

of the people hath been seene in historie, but the unstedfastnesse of the Representative Body it selfe: and the distractions of that Assembly, whilst they forsake each other under so great a burden, have let that burden fall dishonourably to the ground. The most unhappie instance in this case, was that Parliament of *Richard* the second begun at Westminster, and adjourned to Shrewsbury in the nineteenth yeare of his reigne; a Parliament that discharged their trust the worst of any that I read of; where there was as much need of constancie and magnanimitie as ever was, to redresse those great distempers which were then growne upon the State; and as much mischiefe ensued by their default, both upon Prince and People, which might have beene well prevented, and his happinesse wrought together with their owne (in the judgement of best Writers) if they had timely and constantly joyned together in maintaining the true rights of Parliament, and resisting the illegall desires of their seduced King. But being fatally distracted, the major part of Lords and Bishops wrought upon by the King, and the House of Commons too far prevailed with by *Busby* the Speaker, and his Instruments, they utterly deserted the Common-wealth, and looking only upon the Kings present desire, assented to such things as made the Prerogative a thing boundlesse; that he himselfe (as the Storie reports) was heard glorying to say, That there was no free and absolute Monarch in Europe but himselfe. Upon which,

the ſame bad counſell which had before brought him out of love with Parliaments, brought him to as great an abuſe of that power which hee had now gotten over a Parliament. And then followed the blank Charters, and other horrid extortions, beſides the ſuffering of ſome Lords, whom the people moſt loved; and ſhortly after, by a ſad conſequence, his owne ruine. Nor doe wee read that any of thoſe Lords, who under colour of loyaltie and love (as they called it) to his perſon, had trodden downe the power and priviledge of a Parliament under his feet, had afterwards ſo much loyaltie to him, as to defend his Crowne and Perſon againſt the force of an Uſurper, who without any reſiſtance or contradiction unjuſtly aſcended the Royall Throne: the ſad occaſion of that miſerable and cruell civill war, which in the following ages ſo long afflicted the Kingdome of England. This was the worſt example of any Parliament; but in other times, though bad too, they have proved better Phyſick than any other earthly wayes or meanes could be; yet their greateſt vertue and excellencie is ſeene, when they have been uſed as a diet by honourable and juſt Princes, ſuch as this Nation hath been often bleſt with; and ſuch who have thought it no diſparagement or depreſſion of their dignitie, to be ruled by the ſway of that great Councell, than a wiſe guider of a ſhip would think it to follow his Compaſſe, or any Mathematician to be directed by his neceſſarie rules and inſtruments.

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